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# Review and Expositor

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# Review and Expositor

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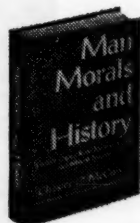
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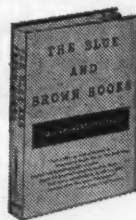
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## *Editorial Introduction*

Recent studies of the working roles of the Christian minister indicate that he values his work as a preacher at the top of the list of functions which he has to perform. However, the actual amount of time spent in the preparation for preaching appears near the bottom of the list of the things for which he as a matter of fact does. Therefore, this issue of *The Review and Expositor* is dedicated to renewing the minister's sense of his heritage as a preacher of the Word of God and to giving, in a short scope of pages, specific help in the work of preaching.

Professor Bjornard of Berkeley Baptist Divinity School discusses Christian Preaching from the Old Testament, and Professor Ward approaches preaching and the Word of God as portrayed in the New Testament. Professor Moody, just back from a stimulating year in Europe, gives fresh insight on the nature of the ministry as practiced and taught by New Testament Christians. Professor Thomas E. McCullough penetratingly interprets the rediscovery of Christian theology by contemporary preachers. Professor Nolan Howington takes the reader into his workshop to discuss the motive and method of expository preaching. And, finally, Professor Ernest J. Loessner, publishing his inaugural address, interprets the meaning of leadership in a spiritual democracy.

The Faculty Club expresses its deep appreciation to Dr. Guy H. Ranson for the constructive work which he did as editor of *The Review and Expositor*. This issue has been under the supervision of first Dr. Wayne E. Oates and then Dr. J. J. Owens. Because of other research responsibilities, Dr. Oates asked to be relieved of the work as editor. The Editorial Board and the Faculty Club have elected Dr. J. J. Owens as the new Editor. Under his leadership, we are confident we shall continue to bring the best of Baptist scholarship to our readers.

The April Issue of *The Review and Expositor* will be our "Centennial Issue". It will include the inaugural addresses of Professors Ward, Rust, Landry and Adams. Our readers will find in this issue meat for thought and direction for our life together as Baptists.

## *Christian Preaching From the Old Testament*

BY REIDAR B. BJORNARD

In the Book of Ezekiel, chapter 37, we are met by a mighty vision, "The Valley of the Dry Bones." The prophet is dismayed by the sight, overwhelming as it is in meaningfulness to him. When he is asked by the angel whether he believes the bones can ever live again, he very diplomatically, and we should say, very honestly answered: "O Lord God, Thou knowest."

Today most people, even ministers, seem to have Ezekiel's attitude when they look at the Old Testament. To them it is a gathering of dead letters. It has been dehydrated by the heated discussions for over a century. So when confronted with the question whether they think it will ever come alive again in Christian preaching and teaching they answer in the same way: "Only God knows!"

### I. *The Old Testament and the Preacher*

It is quite urgent that we attempt a satisfactory *definition of Christian preaching*. In its widest sense it will have to be defined as both *kerygma* and *didache*. Its basic purpose is to confront people with God, to establish an encounter. As *kerygma* it presents the gospel from God to man of salvation. As *didache* it teaches those who have accepted how to grow in spirit, mind and heart. This seems to be what the apostles tried to do according to the New Testament, and the New Testament lends itself continually to this service. Those men used as their tool the Old Testament. But after all the discussion on the matter, can the Old Testament today retain a position in the church life? Can there be a Christian preaching from the Old Testament?

An attempted *definition of the Old Testament*, therefore, also must be in place in order to clarify our stand and to try to find its usefulness. What is the Old Testament, and how does it present itself to us?<sup>1</sup>

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1. Of the vast literature on the subject one would like to point out an article in this periodical five years ago. It was a book review essay on "Sigmund Mowinckel presents the Old Testament to Christians of Today." R.&E., Vol. L., April, 1953, No. 2, pp. 167-186. (The book reviewed will be published by Abingdon Press in the spring of 1959.)

Jesus approached the Old Testament as the Word of God. Although he sometimes felt free to correct it, he found there the expressed purpose of his life, "... the Scriptures, they speak of me ..." There he also found the means by which to repel Satan. The same attitude toward the book is found among the apostles and in the early church.

Our people in the churches found themselves caught in the discussion between extremist views and the result has been that they have left the book alone. The lack of knowledge of the Old Testament even among young people from fundamentalist churches has been shocking. The most likely explanation is probably that the views of a rigid literalist have been found difficult (not to say impossible) to apply to the whole book. Since it did not work out, the whole book was left alone by the embarrassed Sunday school teachers and pastors.

On the other hand, we have views which make of the book just another religious document, to be studied strictly under the auspices of comparative religion. The uniqueness gone, why should one bother to study the book, much less read it as devotional literature?

The present day swing back to the Bible has been gratifying, and very heartening. It is as a link in this movement that the present study is attempted, hoping to rescue even more of it for the church. How should we define the Old Testament?

First, one has to take the attitude of our Lord seriously. *The Old Testament is Word of God*. At the same time one has to admit that an open-minded reading of the book reveals much which is subChristian, much which is colored by circumstances and culture very strange indeed. How can we explain this? To take a view either of verbal plenary inspiration or of comparative religion definitely has not proven satisfactory.

It seems here that the doctrinal expressions of systematic theology may prove helpful to us. In several instances theologians will define Christian faith through paradox. Our faith in Jesus Christ, for example, is expressed in the formula that he is "simul Deus et hominus." (Jesus Christ,

at the same time God and man). This paradox we accept since it best interprets our belief in Jesus.

Again, by way of example, we confess about Christian man that he is "*Hominus, simul justus et peccator.*" (Man, at the same time just and sinner.) Only in this way can we define the miracle taking place within us, that we contemporaneously can have fellowship with God and be failing and human.

Along these same lines we could express our faith in the Old Testament (and Bible as a whole) as "*Scriptura, simul divina et human.*" (The scriptures, at the same time divine and human.) We will accept this paradox, knowing that only in this way can we make understandable the belief that in the Old Testament we have a book which bears the marks of man's shortcomings and failures, but which also is the place where God uniquely has revealed himself.

It is tempting in this connection to use Paul's phrase about Christian faith and the Christian: "... we have this treasure in earthen vessels." This can, and should, also be said about the Divine revelation as laid down in the frail and fallible cloak of human words in the Old Testament, "a treasure of Divine revelation in earthen vessels."

It must be said, however, that we must abstain from any attempt to single out what is inspired word and what is not. It is our Christian duty to ask what God wants to say to us through the whole of this word.

Our attitude to the Old Testament, then, is that it is Word of God also to us Christians. And it is so because of the intimate relationship to our Lord, Jesus Christ, as evidence and record of the preparation of his coming. There is a question, however, whether we should not give more emphasis to revelation rather than to inspiration. One is tempted to draw the larger lines, the major emphases in God's giving of himself through events, persons and catastrophies, believed and recorded by many media, rather than to stress the medium and its perfect rendering of this revelation down to the minute detail.

God's action and God's word are essential in the Bible. It is there, indelibly buried in every page. And it must be dug out by the help of the Holy Spirit.



## II. *Preaching from the Old Testament*

What should a preacher do, then, as he approaches the Old Testament for inspiration and material? He should reverently look for the treasure in the earthen vessel, or, otherwise expressed, attempt to emphasize the Divine side of the Divine-human book. In the following we shall attempt to point out some major themes to aid him in this work.

A. First, one should possibly mention the heartwarming and faith-strengthening description in the Old Testament of *"The Hand of God in History."* It is not doubtful to one who believes in Jesus Christ that his coming was prepared and fought for by God himself. The unfolding story of the Divine activity at this point is revealing to us his purpose of salvation, his attitude of love, righteousness and long-suffering. There is an abundance of material here to draw upon in all the historical books, also in the Psalms and the prophetic books.

In this connection one should like to mention specifically God's election of Israel. This is a cross for our thought, but, against if we believe in Jesus Christ, an inescapable fact.<sup>1</sup> H. H. Rowley very capably makes clear to us what Deuteronomy has tried to tell the Jews for 2500 years, i.e., that Israel was chosen by God for service rather than for privilege, "to minister, rather than be ministered unto." Amos emphasized the same thought when he affirmed (3:2) "You only have I known of all the families of the earth." To this the people would say, "Certainly, we are God's people and therefore privileged!" But Amos continued, not so, "therefore I will punish you for all your iniquities." To him, knowledge of God means responsibility. This lends itself to strong preaching about the church of Christ and its mission. For also today it is true that the emphasis must be salvation of others, rather than the seeking of self-satisfaction, be it in the third heaven. As a Christian church we are called to be ambassadors, not vacationers, and the preacher finds good material for his teaching in the Old Testament.

B. *God's concern for the society* is another theme which can be traced throughout the Old Testament. Israel as a

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1. The best book on this subject is H. H. Rowley, *The Biblical Doctrine of Election*, London: Lutterworth Press, 1950.

whole (the "Twelve Tribes") were regarded as God's chosen people. The words of God through Moses to Pharaoh still ring in our ears: "Let my people go!" Down through the centuries it is recorded how he protected and shielded his people against one great danger after the other. But his concern went further than the outward protection. It also meant protection of inner peace and order, in short, concern for the society. Theologically speaking: God's righteousness (*zedakah*) had a dual intention, that of protection against 1. outside disturbers of peace and order, and 2. against inside transgression of his law. So his law is given and interpreted, extended and reinterpreted down through the centuries.

One should be aware that the Christian church has to draw much of her social ethics from the Old Testament. It was the sacred Scriptures of the early church, and much of its material was retained, taken for granted and thus never repeated in the New Testament.

The law, the prophets and the Psalms have much to say about responsibility toward all in the community, the kinsman as well as the "sojourner." Actually, Jesus taught nothing new to the Jews when he told the story of the Good Samaritan. He only reaffirmed what they preferred to forget of the law. Neither did he teach anything new, when he gave his greatest "new commandment"; he only quoted Deuteronomy 6 and Leviticus 19. The modern day preacher in like manner has to draw from this well. As he does so, however, he must explain historically the background of the rules for that old society. Without such explanation, without the loosening of the Divine from the temporary scene, the word is an anachronism only, with little or no bearing upon life today. As an example can be mentioned the potent story about Abraham and his willingness to sacrifice Isaac. (Genesis 22) This story has deep meaning if it is taken seriously, Abraham actually being willing to sacrifice his son. After all, that was what everybody else around him did. He was taught through that experience not to sacrifice his son, and it is difficult to find a better explanation for the fact that Israel is the only nation in this area which does not generally sacrifice human beings. Abraham's position as the father of faith is rightly maintained, and his action, re-

interpreted to our own situation, will have strong impact upon our own sense of dedication of self, family and property.

Take another example, the subject of tithing. It has been presented in our churches lately in a way which is utterly legalistic and subChristian in advocating a selfish attitude. What the Old Testament actually taught is that all their property and profit belong to God. It is "holy" (*kadosh*) before God. As the people bring to God the tithe, he will release the nine-tenths, make them "common" (*hol*), for the people to use. Here certainly is an example where the Old Testament is more "Christian" than most of the Christian church. Strong impetus for a healthy preaching on stewardship is found right here. For what do we have, which we have not received?

In connection with God's concern for the society it might also be noticed that in the Old Testament we have early evidences of democracy. The people elected Saul, later David, and ten tribes rejected Rehoboam. It is possible to draw the conclusion that the form of society natural to a people guided by God is the democracy? It is tempting, and some good Christian sermons can be preached on this ground.

C. *God's dealings with individuals* is another theme which will interest the Christian preacher. Here he must have in mind the distinction which in the Old Testament has to be made between the tribe or family on the one hand and the individual on the other. The ground-laying work for our understanding of this has been independently worked out by H. Wheeler Robinson, of Britain, and Johs. Pedersen, of Denmark. The term used is "corporate personality", i.e., the larger unit, the tribe or family considers itself to be one; it has hopes and defeats, property and poverty together. This sense of strong solidarity and belonging must be remembered when preaching from the Old Testament. It does explain in part why Achan's whole house was killed with him.<sup>1</sup> For even if only he had stolen, his action was an expression of the stealing spirit which filled the corporate personality

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1. The other side of that explanation has to be found in the early concept of curse and holiness, cf. N. Snaith: *Distinctive Ideas of the Old Testament*, p. 24 ff.

of which he was a part. His family thus was considered to have the same evil bent, so it too must be rooted out.

This also is true for the relationship which existed between the king and his people. If only he is righteous, the nation is blessed. On the other hand, sins committed by him only were punished upon the whole nation (cf. the Books of Samuel and Kings). Many of the Psalms must be seen in this light, as prayed by and for the king. His "I", therefore, often covers both him and his people, and his "enemies" are often the hostile neighbors of his people, if not the inside revolutionaries scheming for his throne. The situation, however, is a quite human one, and readily adapts itself to modern situations. Essential in any age will be the attitude which permeates the praying person, and the faith in God which dispels evil attacks upon the integrity of his soul.

Toward and during the Exile a change is taking place as the individual more and more emerges upon the scene. The way had been prepared partly by the priestly system of sacrifice, where a person had to make good his own transgressions; and partly also by the prophetic preaching which presented the challenge of choice. A person might find himself rather alone if he accepted that challenge just as some of the prophets felt themselves excluded from society. In Jeremiah, for instance, we notice a terrific tension between his sense of being at one with his people, being part of its corporate personality, and on the other hand his sense of being alone, cast upon the mercies of God.

In the books of Jeremiah (chapter 31) and Ezekiel (chapters 14 and 18) we have the conclusions drawn from this development. Now each man is to stand judgment for his own life only, not for that of his parents or his children. This must be seen as a necessary link in the preparation for the arrival of Him, who came to seek that which was lost.

On the other hand, it should be safe to say that from the Old Testament the Christian preacher will find material to counterbalance present-day individualism which has its roots in the eighteenth century philosophy and not in Biblical traditions. There is a true interdependence among God's creatures, and it is the call of the preachers to see and proclaim this.

D. *God's wrath against sin and His will to redemption.* There is no way of denying that the New Testament draws much material to explain the Cross of Christ from the sacrificial system of the Old Testament. And if we have accepted the Old Testament as word of God, how can we escape the view that there is a possible connection? Our problem is really only, how is it to be understood?

One thing has to be said at once. A study of comparative religion has made clear to us that Israel largely shared its sacrificial system with the surrounding nations.<sup>1</sup> It would therefore be difficult to entertain the view that in it we have special revelation which step by step points to the Cross of Christ.

On the other hand, it would only be fair to think that we in the common system of sacrifice have deep expressions of religious understanding of man's relationship to God. It is, therefore, only natural to draw from these sources (as the New Testament does) in trying to explain our faith. This is so much more satisfying since we do not entertain the view held by some, that there exists a chasm between the priestly prosacrificial view and the prophetic rejection of the cultus of the Temple.<sup>2</sup> What the prophets are contending, is that sacrifice must be brought with a clean heart, otherwise it is of no avail.

One passage is often quoted as basic to an understanding of the Cross. "Without the shedding of blood, there is no remission for sin." This view is doubtless behind the practice of much of the sin offering with sacrifice of bull or ram. It is a view common to most primitive cultus all over the world.

It is not, however, the only way presented in the Old Testament for Divine pardoning. We find several examples of intercessory prayers, for instance. Abraham, David, Elisha and king Hezekiah prayed, and forgiveness was given without sacrifice. Furthermore, the idea of the Scapegoat on the Day of Atonement (Leviticus 16) is not easily connected with the shedding of blood. In Isaiah 6, God cleanses

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1. George Buchanan Grey, *Sacrifice in the Old Testament*, Oxford: The Clarendon Press, 1925.

2. Cf. to this S. Mowinckel, *Psalmstudien I-VI*, Kr.a.: J. Dybwad, 1921-24, where he maintains that many of the prophets were connected with the Temple. Also, H. H. Rowley, *The Unity of the Bible*, p. 30ff.

Isaiah with a stone from the altar, disregarding conventional views about a substitutionary shedding of blood. On the other hand, when the New Testament speaks of Christ as the Lamb, it uses the same term found in Isaiah 53, and Christ's substitutionary death should then rather be described along the lines of that chapter.

As one can readily see, the Old Testament is not an easy, uncomplicated guide to the views of redemption, and the preacher is better off if he takes the Letter to the Hebrews seriously when it speaks of mere "foreshadowing", and he realizes that he speaks in symbols and allegory.

The seriousness of sin is most clearly set forth in the Old Testament, but the book has no complete solution to it all, except pointing out beyond itself. In Jesus Christ again we affirm that we have found this "perfecter, and fulfiller of our faith." Any serious study of the Old Testament at this point will keep a preacher from drawing silly pictures of a sweet grandpa in heaven who forgives and forgives since this is his metier. The God described in the Old Testament, who is love, is also righteousness, and in the Cross of Christ we see both these features made real to us.

E. *The Old Testament view of the world* is naturally taken over from the contemporaries. It does not claim direct revelation, and cannot by us be accepted as binding upon our faith. I do not go to the Bible to learn about geology, biology and astronomy. I go there to find God. And God is what the Bible wants to teach together with our own need for him. Inner trouble does not arise from acceptance or rejection of a flat earth, three or seven heavens, etc. We feel immediately that these questions are not truly doctrinal. What really counts is whether we stand in a living relationship to the Maker of it all. Is it O. K. between God and man? That is the question which saves or fells.

It has, therefore, been damaging to the Christian church that some of our friends well meaningly have felt compelled to accept the geological statements as "equally true" as the theological ones. It is the duty of the Christian preacher to keep his task before him, i.e., to confront people with God, and not to make it unduly and unnecessarily difficult for them by demanding that the framework be believed as fully as its religious content.

It cannot be disputed that the Old Testament world picture is one with a flat earth surrounded by sea, a firmament which separates the water under and around the earth from the water above the firmament. (Only in the Flood were they opened up at the same time.) Upon the firmament the lights were fastened, and in the earth or under it (or is it maybe under the waters?) was Sheol, the underworld, to which both good and bad go down together to continue a kind of half existence. Heaven was God's place, where he is enthroned with his host around him (like a Near Eastern autocrat). According to the Old Testament only two men ever got up there to him, Enoch and Elijah.

This view was shared basically with the whole ancient Near East. Only one thing stands out. Again it is that feature in which our faith is really interested: There is *only one God* in this picture as Creator, Sustainer and Completer. Isn't this true food for our faith, and matter which truly preaches? For which other explanation can we give than Divine self-revelation? Let it be said again, however, that it is a revelation of God himself, as Creator and Father, and not inspiration regarding cosmogony and geology. For not even today, with our fantastic acquired insights would we truly comprehend the structure of the universe, if God told us how.

It is for the preacher to confront people with the Creator God and to proclaim the gospel that he wants fellowship with us upon his own conditions.

F. Finally, *the nature of God* is found described many times and in many ways throughout the Old Testament. Again the New Testament takes up these views, revives them. As Covenant God Yahweh was known to them as righteous (*zaddik*). He would, for his name's sake, uphold justice, inwardly against breakers of the law, and outwardly against intruders upon the fields and grounds given to his Covenant people.

They also knew him to be holy (*kadosh*). This meant to begin with that he was dangerous. Touching anything connected with him meant death (Uzziah, 2 Sam. 6) and fellowship with him meant contagion (Exodus 33). Later this takes on moral character (Isaiah 6) and it grew upon the Covenant people that Yahweh was holy *and* just.



The Old Testament also describes Yahweh as a god of love. "With eternal love, (*'ahabah 'olam*) have I loved you," Yahweh exclaims through the prophet. It is the love which is extended to the whole world by the pre-exilic prophets, recanted by post-exilic Judaism, but lived and preached to the full by Jesus Christ and later the early church. Another term is used in the Hebrew Old Testament about Divine love, *chesed*. To begin with this term is exclusively connected with the Covenant, so that Norman Snaith in his very recommendable book<sup>1</sup> calls it "covenant love." The meaning widens, however, so that in Psalm 136, for instance, God's creation is done because of his *chesed*. There is the understanding that it all took place for the sake of Israel, God's own people and his salvation plans for the world. The term thus has received a widened meaning, very close to that of the *'ahabah*.

Other terms and characteristics of God are brought in the Old Testament, and the Christian preacher is wise if he studies these, showing his congregation the connecting lines between God of the Old Testament and the God of Christ. Markion, namely, was not correct in the distinction he made between the two.

We have in these few pages tried to establish a platform upon which the preacher could stand when he preached from the Old Testament. We have in our second section attempted to indicate some basic theological lines along which the preacher could group his material in order to proclaim the gospel, and confront people with God from these ancient pages.

When it comes to the detail, the how, each man is left on his own, as we are confident that he, catching the vision of Divine self-revelation through the pages of the Old Testament will find the material and form for delivery natural to his talents and immediate situation. When he thus seeks, he can rest assured that the God of the prophets and the psalmists will be with him. To any probing questions as to whether these pages can ever live again, he answers by preaching sermons from it, sermons, which inspired by the Holy Spirit truly confront people with God and transform their lives.

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## *Preaching and the Word of God in the New Testament*

BY WAYNE E. WARD

One of the most remarkable revivals in all Christian history has been in progress since World War I. It is a revival of intensive Bible study and a renaissance of thoroughgoing Biblical theology. Many theologians have ventured to identify the opening signal of this movement with the publication of Karl Barth's *Romerbrief*, his commentary on Paul's *Epistle to the Romans*, in 1918.<sup>1</sup> This "bombshell"<sup>2</sup> in the theological world was not an adequate commentary on the Roman epistle, but it recovered the meaning of "the word of God" with a depth and dimension which was desperately needed in this century of crisis. So central is his understanding of "the Word of God" in all of his theological formulation that Barthian theology is often called the "Theology of the Word of God."<sup>3</sup>

For the subject under consideration in this article, it is even more significant that Karl Barth recovered this Pauline and New Testament understanding of the word of God under the urgent necessity of finding an authentic message to preach to his church in the Alpine village of Safenwil. He often prepared his sermon for Sunday against the background noise of the pounding guns on the French-German battlelines of World War I. How foolish and irrelevant were the words of the liberal theology in which he had been trained! In the face of human sin, hatred, and war, in the midst of a troubled and distraught people, he desperately needed a "word from the eternal."<sup>4</sup> Like Augustine and Luther, Barth found this "word" as he toiled with anguish of soul through Paul's epistle to the Romans. The word of God had broken through into his heart and life; the people of Safenwil knew that something had happened to their

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1. A. M. Hunter, *Interpreting the New Testament, 1900-1950* (Philadelphia: The Westminster Press, 1951), p. 124.

2. Hunter, *op. cit.*, p. 125.

3. H. R. Mackintosh, *Types of Modern Theology* (London: Nisbet and Co., Ltd., 1937), pp. 263-319.

4. Karl Barth and Eduard Thurneysen, *Come Holy Spirit* (New York: Round Table Press, Inc., 1934), pp. 222 ff.

pastor. Echoing the experience of the great prophets of Israel—the “word of the Lord”<sup>5</sup> had come to Pastor Barth!

In the years that followed, the whole Christian world was to feel the impact of this experience which came to the village pastor. On every hand there was a vital, new approach to the Bible, both in the seminary classroom and in the pastor's study. For it was in this body of sacred writings, which had often been dismissed simply as a collection of interesting documents enshrining the history of the Judaeo-Christian religion, that men were finding the authentic message from the living God—a message which hurled a crushing judgment upon man's inhumanity to man but also brought a gospel word of new life in Christ.

Among the outstanding New Testament scholars who worked in the forefront of this Biblical revival between the Wars was Professor C. H. Dodd of Cambridge. By 1935 he was ready to present a simple discovery of his in three inauspicious lectures at King's College, London. Adding to these his presidential address to the Oxford Society of Historical Theology in October, 1935, on the subject, “Eschatology and History,” he published the next year a little book of 96 pages entitled, *The Apostolic Preaching and its Developments*. The impact of this slight volume upon New Testament studies and Biblical theology in general is simply beyond description. Within fifteen years it had gone through six printings, two of these in 1949 alone; and, more important, it had made a significant contribution to almost every succeeding volume on Biblical studies in German, French, and English. In short, it was a rediscovery of the apostolic *kerygma*, the preaching of the early church concerning the fulfillment of the prophetic hopes in the life, death, and resurrection of Jesus Christ, who now called all men to repent and receive him as Saviour and Lord. Following the trails blazed by these two epoch-making works, some important insights may be unfolded in the relationship between “preaching” and the “word of God” in the New Testament. It is our purpose, first, to examine carefully what C. H. Dodd found in the apostolic *kerygma*, or preaching, and to see how it is the unifying theme of the entire New

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5. E.g., Hosea 1:1; Joel 1:1; Micah 1:1; etc.

Testament. Then it will be necessary to analyze in detail the meaning of "the Word of God" as Karl Barth sets it forth. The conjunction of these two should illuminate in a new way the preacher's ultimate task — the proclamation of the word of God.

### C. H. DODD AND THE KERYGMA

*Kerygma*, the word translated "preaching" in the New Testament, signifies, as Dodd points out, "not the action of the preacher, but that which he preaches."<sup>6</sup> And this message which is proclaimed in the early church is clearly distinguished from "teaching", *didache*, which was usually ethical instruction or apologetic. As Paul said, it pleased God to save men by the *kerygma*, not the *didache*.

Even in the earliest Christian writings, the epistles of Paul, in the midst of didactic and hortatory materials, there rings out still the clear note of the *kerygma*, "a proclamation of the facts of the death and resurrection of Christ in an eschatological setting which gives significance to the facts."<sup>7</sup> In I Cor. 15:1 ff. Paul recalls explicitly what he had preached at Corinth:

"that Christ died for our sins according to the Scriptures; and that He was buried;  
and that He rose again the third day according to the Scriptures;

and that He was seen of Cephas . . . "

Here are the central elements of Christ's death "for our sins," his burial, and his resurrection. But in the recurrent words "according to the Scriptures" is found the "eschatological setting" which Dodd knew was all-important. The Old Testament prophets had announced the coming "Day of the Lord." The fulfillment of the prophetic hopes means that the "Day of the Lord" has come. That great day of Divine deliverance has dawned; the "Age to Come" has already begun.

Dodd proceeds to analyze the Pauline epistles, finding this *kerygma* in fragmentary outline throughout the body of

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6. C. H. Dodd, *The Apostolic Preaching and its Developments* (New York and London: Harper & Brothers Publishers, 1936), p. 7.

7. Dodd, *op. cit.*, p. 13.

Paul's writings. When he comes to the primitive preaching which Luke has preserved in the book of Acts, Dodd finds the clearest, most concise presentation of the apostolic message. This is to be expected because the sermons recorded in Acts purport to be just exactly that—the apostolic message as proclaimed by the early church to unbelievers. Dodd believes “there is good reason to suppose that the speeches attributed to Peter in the Acts are based upon material which proceeded from the Aramaic-speaking Church at Jerusalem, and was substantially earlier than the period at which the book was written.”<sup>8</sup> The first four speeches of Peter cover the same ground and are summarized by Dodd as follows:

First, *the age of fulfillment has dawned*. “This is that which was spoken by the prophet” (Acts 2:16). “The things which God foreshewed by the mouth of all the prophets, He thus fulfilled” (Acts 3:18). In addition to this explicit affirmation that the prophecies have been fulfilled, it is true, as Dodd points out, that it was a standing principle of Rabbinic exegesis that what the Old Testament prophets predicted had reference to the “days of the Messiah.”<sup>9</sup> The apostles are proclaiming the fact that the Messianic age has dawned.

Secondly, *this has taken place through the ministry, death, and resurrection of Jesus*, of which a brief account is given, with proof from the Scriptures that all took place through “the determinate counsel and foreknowledge of God.”<sup>10</sup> Dodd notes the specific details which are mentioned: his Davidic descent (Acts 2:30-31), his ministry (Acts 2:22), his death (Acts 2:23), his resurrection (Acts 2:24-31), his exaltation at the right hand of God (Acts 2:33-36), the outpouring of the Holy Spirit in the Church as the sign of Christ's present power and glory (Acts 2:33), and the reference to the consummation of the Messianic Age in the return of Christ (Acts 3:21).

Finally, Dodd points out, “the kerygma always closes with an appeal for repentance, the offer of forgiveness and of the Holy Spirit, and the promise of salvation . . .”<sup>11</sup>

8. Dodd, *op. cit.*, p. 20.

9. Dodd, *op. cit.*, p. 21.

10. Dodd, *op. cit.*, p. 21. (Cf. Acts 2:14 ff.)

11. Dodd, *op. cit.*, pp. 52 and 54.

In the two succeeding chapters entitled "The Gospels" and "Paul and John", Dodd traces the major outlines of this *kerygma* through the rest of the New Testament. He shows that the Gospel of Mark (and the other gospels) are but expansions of the same message, beginning with the fulfillment of prophecy, focussing on the ministry of Jesus, and developing the passion narrative until it is approximately one-third of the total length. Matthew emphasizes the theme of "fulfillment", while Luke's exceptional powers of sympathetic expression make his work the most effective human approach to the "Jesus of History." The Fourth Gospel is even closer to the main line of the *kerygma* than Matthew and Luke in some important respects.<sup>12</sup>

This means that the *kerygma* is primary and is nearer to the fountain-head of the tradition than the written Gospels themselves. The Gospels were not the raw material out of which the preaching of the Church was constructed; rather, the *kerygma* came first and acted as a "preservative of the tradition which conveyed the facts."<sup>13</sup>

The normative function of the *kerygma* may be observed in the remainder of the New Testament. Dodd traces its determinative influence through the entire Pauline theology, the Fourth Gospel, Hebrews, and 1 Peter. For an understanding of the relationship between "preaching" and "the word of God" it is helpful to recapitulate the three major elements of the apostolic preaching:

1. The Old Testament is fulfilled—which means that the early Christian preachers believed that the living Word of God, to whom the mighty prophets of Israel had borne a glorious witness, had now broken into their own lives in the events of the first century. That is, they found that their Bible, the Old Testament scriptures, was a message *from God to them*. "This was that . . ." which God had spoken by the mouth of the prophet. The prophetic writings were not simply some archaic message to Israel of old. Indeed, they had relevance to the original historical situation in the time of Isaiah, Micah, or Jeremiah. But, of greater significance for them, God's promise through the prophets had become

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12. Dodd, *op. cit.*, p. 55.

13. Dodd, *loc. cit.*

actual fact in their own lives. This has always been the peculiar characteristic of the inbreaking "Word of God" in all Christian history: it is discovered as the Word of God addressed to the immediate situation. As A. M. Hunter describes Barth's use of *Romans*: "The result was that he turned a first-century letter written in *Koine* Greek to some Christians in Nero's Rome into a 'special delivery letter from God to the twentieth century.'"<sup>14</sup>

2. The second element of the *kerygma*—Jesus Christ has been manifest as Saviour and Lord. The "Word" that is preached is the "Living Word", Jesus Christ crucified! The focal point of Old Testament scripture is Christ; the central theme of the apostolic preaching is Christ; the unifying concept of the entire New Testament is Christ crucified, risen, and exalted as Lord. This means that the Word of God is personal, and preaching is personal witness to him.

3. The final element in the *kerygma* is the call to repentance and forgiveness of sins in the name of Christ. Here the Word of God is driven into the human heart by the convicting power of the Holy Spirit, and man is made to confront this living Word in his innermost being. There is no escape from this Word. We do not have to search for this Word; it finds us! The apostolic preacher announced that the Word of God which came through the Old Testament scriptures was embodied in Jesus Christ and pierced the heart of man by the work of the Holy Spirit. This Trinitarian pattern of the apostolic *kerygma* suggests that the characteristic preaching of the primitive church was grounded in the very nature of God—small wonder that through this apostolic testimony the dimension of eternity had broken into time.

### KARL BARTH AND THE WORD OF GOD

From an entirely different direction, Karl Barth came to a similar understanding of the relationship between preaching and the word of God. Like navigators in the trackless air, plotting lines of position from two stars in order to locate themselves at the point of intersection—so we may find ourselves with clearer insight at the converging point of these two approaches.

14. Hunter, *op. cit.*, p. 127.

Not as a scientific, critical scholar, analyzing the apostolic writings, but as a pastor searching for a "word from God" for his people, Karl Barth made his discovery. In the upturned faces of his Sunday morning congregation he read the need; these people needed God, not Karl Barth. Who could dare to stand in the place of God before these people? Yet, as he pondered this, the village pastor came to the staggering conclusion that God had called him to do just that! No wonder he turned to the prophet who had received a like call and to the apostle who preached with a note of heaven-sent authority. And lo, he found in each of them that same urgent need—to ground their message in the unshakeable word of the eternal God. This the prophet did by appeal to the *Torah*, that word and will of God enshrined in the law of Moses; and the apostle appealed to the prophet who pointed to Jesus.

Barth was convinced that the act of preaching should provide the medium by which the word of God would confront his people. "Real preaching means once more the Word of God preached."<sup>15</sup> This does not mean that every sermon is actually the word of God; but it means that the most unobtrusive effort might be used of God to confront the hearers with the living Word. "The Word of God preached now means . . . man's language about God, in which and through which God Himself speaks about Himself."<sup>16</sup>

Over against this proclamation of the Church there is an entity which is extremely like it, "temporal like it, yet different from it, and in order superior to it. This entity is Holy Scripture."<sup>17</sup> The Church does not speak out of her own consciousness, but as she is guided by the Holy Scripture. Thus, preaching, as Barth says, is a recollection of something which God has already spoken once for all in Jesus Christ and the expectancy that God will reveal himself again to those who hear.<sup>18</sup> Scripture is not the creation of the Church; rather, the Church is judged and guided by

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15. Karl Barth, *The Doctrine of the Word of God* (Prolegomena to Church Dogmatics, being Vol. 1, Part I), translated by G. T. Thomson (Edinburgh: T. & T. Clark, 1936), p. 106.

16. Barth, *The Doctrine of the Word of God*, loc. cit.

17. Barth, *The Doctrine of the Word of God*, p. 113.

18. Mackintosh, op. cit., p. 289.



Scripture. The Bible is God's Word because He speaks through it. This does not mean that it is not the Word of God until we accept it in faith; but it means that God has made it his Word by speaking to us through the Scriptures. "The Bible therefore becomes God's Word in this event, and it is to its being in this becoming that the tiny word 'is' relates, in the statement that the Bible is God's Word."<sup>19</sup> And, in this dynamic situation, Barth sees that the Bible actually becomes revelation: "It does not become God's Word because we accord it faith, but, of course, because it becomes revelation for us."<sup>20</sup>

Finally, there is the *revealed* Word of God. Although the Bible is "the concrete medium by which the Church recalls God's revelation in the past, is called to expect revelation in the future, and is thereby challenged, empowered, and guided to proclaim,"<sup>21</sup> the Bible is not in itself God's past revelation. The revealed Word of God centers in Jesus Christ, to whom the prophet and apostle bear witness. This form of the Word of God establishes and grounds the other two. For this doctrine of the "Word of God" Barth sets forth the bold analogy of the "three-in-oneness" of God: in the place of "revelation, Scripture, and proclamation we can substitute the divine "Person"—names of Father, Son, and Holy Spirit."<sup>22</sup> The Father is the source of revelation; the Son is the center of the Scriptures; the Holy Spirit empowers the proclamation of the church. This, in very brief summary, is what Barth means by the Word of God (1) proclaimed (preaching), (2) written (Scripture), and (3) revealed (the Word made flesh).

### KERYGMA AND WORD OF GOD

The conjunction of "preaching" and "the Word of God" from these two viewpoints is most illuminating. Dodd discovered from his exegetical study that the apostolic preaching involved in the very first instance an appeal to the Scriptures; Barth discovered that the most immediate form

19. Barth, *The Doctrine of the Word of God*, p. 124.

20. Barth, *The Doctrine of the Word of God*, loc. cit.

21. Barth, *The Doctrine of the Word of God*, pp. 124-125.

22. Barth, *The Doctrine of the Word of God*, p. 136.

of the Word of God is preaching, and it depends directly upon the Written Word. Dodd traced the second element in the *kerygma* and found it to be "witness to Christ"; Barth traced the Word back to its fundamental dependence upon Jesus Christ, the Word made flesh. Dodd found the final element in the apostolic preaching to be a call for response to the proclamation, as the Holy Spirit pricked men's hearts; Barth found that the most immediate form of the Word was this same proclamation, empowered by the Holy Spirit. If the trilogy of "preaching" as Dodd analyzes it were placed in one vertical column and the three-fold form of Barth's "Word of God" were set parallel to it, they would be found to coincide in their central elements, while Barth's "proclamation" would be left standing alone at one end and Dodd's "call for repentance" at the other. By conflating these two columns at the points where they are identical (the Scriptures equated with the Old Testament and Jesus Christ equated with the Word made flesh), we are left with four stages in the relationship between preaching and the Word of God: (1) the proclaimed Word; (2) the Written Word which has been fulfilled in (3) the Revealed Word, Jesus Christ; and (4) the call for response to the Word proclaimed. Such a summary rests upon sound New Testament exegesis (Dodd) and theological analysis (Barth).

### APPLICATION

The applications of this analysis are obvious:

1. Preaching is in the forefront of the theological task. The cutting edge of any theology of the Word of God is the proclamation of that Word with a view to producing decision in the lives of the hearers. The real test of theology, then, is not the intellectual consternation which it produces in the rarefied realm of theological debate; it is in the effectiveness with which it provides a medium for the Word of God to encounter man in his real life situation.
2. Preaching is exposition of Scripture. Although this does not completely invalidate topic-subject preaching, it certainly does imply that the fundamental form of all Christian preaching has ever been the exposition of Holy Writ, in order that He to whom all the Scriptures bear witness may confront men in that act of preaching.

3. Preaching is witness to Christ, the Word made flesh. Not only is the central message of the preacher the story of Jesus Christ crucified, but the very act of preaching provides the opportunity for the Word who was "once-for all" incarnate in Jesus Christ to "come again" through the person of the Christian preacher into the contemporary situation.

4. The primary concern of the Christian community is the proclamation of that message of salvation by which it lives. All of the life of the church should be directed toward the ultimate goal of sharing this Word which has begotten her unto a living hope.

5. The Bible is primarily a message to be proclaimed. It is not a repository of ancient oracles, nor is it a collection of documents presenting the history of the Jewish and Christian religions. It is the story of the saving act of God in Jesus Christ, through all of the years of preparation and the event of his coming "in the fulness of time."

6. The Bible is recognized as Holy Scripture in the church precisely because the Word of God confronts the believing community through it. This has the most immediate relevance to the formation of the canon of Scripture. The early churches were not able in council or synod to make a simple decree concerning acceptable books; they actually received and used in their worship those writings in which the Word of God truly came to them. Later synods provided a kind of confirmation of this general experience of the churches in the Mediterranean world.

7. Finally, the goal of preaching is decision on the part of the hearers. This is the theological validation of the invitation to respond to the message at the close of the preaching service. An invitation is not simply some ritual act, tacked on to the end of the church service in a large segment of American Christendom. Unfortunately, it may degenerate to that level. But the call to respond to the Word proclaimed is as integral to the act of preaching as "response to the revelation" is to the meaning of revelation itself. Proclamation of the Word involves the action of that Word in the hearts of the hearers. By that incorruptible seed of the Word of God, they are begotten unto a new life.

This examination of the apostolic preaching and the meaning of the "Word of God" sets in bold relief the challenging role of the Christian preacher. He is called to stand before his people as the instrument through whom God will actually confront man in his living Word! For this calling, who is able? The servant of God must approach this task with fear and trembling, searching the Scriptures until he has encountered anew the "Word made flesh." Only then may he dare to hope that God will make bare his hand in mighty power as his Word is proclaimed. Then, in the words of the centennial seal of our seminary, he may indeed be "confronting the World with the Word."

# *The Ministry of the New Testament*

BY DALE MOODY

At the very heart of our understanding of the doctrine of the Christian *ekklesia* are the New Testament concepts of *koinonia* and *diakonia*. As the former has to do primarily with the fellowship of the *ekklesia* in relation to the triune God, the latter has to do with the function of the *ekklesia* in the world.

At times Christian service is described as *leitourgia* (2 Cor. 9:12; Phil. 2:17, 30), a term associated with public life in classical Greek but which has priestly usage in the New Testament (Lk. 1:23; Heb. 8:6; 9:31). In a passage which refers to "the priestly service (*hierourgounta*) of the gospel of God" and the "offering (*prosphora*) of the Gentiles," Paul refers to himself as a *leitourgos* (Rom. 15:16), and in the same context he does not hesitate to use the verb *leiteuogeo* to describe his ministry to the poor Jewish saints at Jerusalem (Rom. 15:27). Priestly service may serve as a basis for understanding the prophetic ministry (1 Cor. 9:13f.), and this fact should restrain the efforts to rule out all priestly ideas for the Christian minister.

The more comprehensive and important term for Christian service is the word *diakonia*. It is adequate to embrace both the ministry of Christ and the ministry of the Church, and one must agree with the idea that "the life of the Church is the continuation of the Messianic Ministry" of Christ<sup>1</sup> For this reason it is necessary to begin with the ministry of Christ in order to understand the ministry of the Church.

## *The Ministry of Christ*

It has been pointed out that "the prototype for the ministry is our Lord Himself" and that "the pattern for all the New Testament has to say about the ministry is what our Lord has to say about His ministry."<sup>2</sup> With this one must quickly agree, but it is no easy thing to select those characteristics of our Lord's ministry that are of crucial importance

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1. T. W. Manson, *The Church's Ministry* (London: Hodder and Stoughton, 1948), page 24.

2. J. K. S. Reid, *The Biblical Doctrine of the Ministry* (Edinburgh: Oliver and Boyd, 1955), page 1.

for an interpretation of the Church's ministry. When the disciples disputed as to which of them was to be considered greatest they received this answer:

The kings of the Gentiles exercised lordship over them; and those in authority over them are called benefactors. But not so with you; rather let the greatest among you become as the youngest, and the leader as one who serves. For which is the greater, one who sets at table, or one who serves? Is it not the one who sits at table? But I am among you as one who serves.<sup>3</sup>

The servant motif becomes the link between the ministry of Jesus as the servant of the Lord and the ministry of Christian service, but there are some neglected elements in the ministry of Christ that help relate the charismatic and official ministries of the Church.

The first is the anointment of Jesus. This is summed up in the statement that "God anointed Jesus of Nazareth with the Holy Spirit and power" (Acts 10:38), and this recalls the practice of anointment with all the implications involved. The Old Testament recognized three types of persons consecrated for service: prophets, priests, and kings.<sup>4</sup> Anointment was used in the consecration of all of these.<sup>5</sup> Ordinarily, after the anointment of Saul (1 Sam. 9:16; 10:1), "the anointed" was associated with kingly persons, but Elijah anointed Elisha to a prophetic role (1 Kings 19:16) and Aaron the High Priest was also anointed (Ex. 29:7, 21; Lev. 6:20; 8:12). All of the roles are related to the anointment of Christ with the Holy Spirit to fulfill his messianic ministry.

The power (*dunamis*) of Jesus is the basic manifestation of the anointment of Jesus with the Spirit. The summary statement in Acts 10:38 is illustrated many times in the Gospel of Luke in particular. Even the birth of Jesus is made possible by the Holy Spirit coming upon Mary and the power of the Most High overshadowing her (Lk. 1:35). After the Holy Spirit descended upon Jesus in bodily form as a dove (Lk. 3:22), Jesus is described as returning from the

3. Luke 22:25-27.

4. J. J. Von Allmen, ed., *Vocabulary of the Bible* (London: Lutterworth Press, 1958), 259-262.

5. T. F. Torrance, "Consecration and Ordination," *Scottish Journal of Theology*, Vol. II, No. 3 (September, 1958), 225-232.

Jordan "in the power of the Spirit" (Lk. 4:14). The crucial passage is the reading of Isaiah 61:1f in the synagogue at Nazareth (Lk. 4:16-21), for after this Jesus commands the unclean spirits to come out "with authority and power" (Lk. 4:36). He healed people because "the power of the Lord was with him" (Lk. 5:17) and "power came forth from him and healed them all" (Lk. 6:19). Perhaps the most vivid example is seen in the healing of the woman with the flow of blood when Jesus said: "Some one touched me; for I perceive that power has gone forth from me" (Lk. 8:46). The works which God wrought in Jesus were *dunameon* (Lk. 19:37). This power was imparted to the twelve (Lk. 9:1) even in the days when they followed Jesus in his earthly ministry, but, after the resurrection, it was promised that the Father would clothe them "with power from on high" (Lk. 24:49). It is this dynamic, pneumatic, and charismatic quality in Jesus that furnished the basis for the charismatic ministry of the Church. The power which worked in him was transferred to the Church, and this is the theme that holds Luke's Gospel and Acts together.

Along with the power (*dunamis*) Jesus transferred his authority (*exousia*) to the twelve (Lk. 9:1), and Matthew tends to emphasize this quality as Luke emphasized the *dunamis*. This does not mean that Luke presents a dynamic Christ and Matthew an authoritative Christ, for power and authority are found in both pictures; but the special concern of Matthew for the teaching of Jesus in the role of the New Moses does make authority stand out in bold relief. The root idea may be seen in Matt. 11:27 where Jesus declares: "All things have been delivered to me by my Father." Mark presents a general picture of Jesus astonishing the people because he "taught them as one who had *exousia*, and not as the scribes" (1:22) and caused them to exclaim: "With authority (*kat' exousian*) he commands even the unclean spirits, and they obey him" (1:27). All three of the Synoptic Gospels record the fact that Jesus refused to answer the question as to the source of his authority (Mk. 11:23-33; Mt. 21:23-27; Lk. 20:1-8). It remains for Matthew to give the most exalted picture of the authority of Jesus. The six antitheses (Mt. 5:21-48) place the authority of Jesus over against all previous authority with the ringing phrase: "But

I say to you" (Mt. 5:22, 28, 32, 34, 39, 44). Such teaching astonished the multitude, "for he taught them as one who had authority, and not as a scribe" (Mt. 7:29). Such authority extended to the forgiveness of sins (Mk. 2:10) and the casting out of demons (3:15; 6:7). The ability (*dunatai*) to forgive sins and the authority (*exousia*) to forgive sins mean almost the same when Mk. 2:7 is compared with 2:10, and this helps to avoid a radical distinction between the two.

In addition to the anointment of Jesus and the related ideas of *dunamis* and *exousia*, the appointment of the twelve furnishes background thought for understanding how the ministry of Jesus is transferred to the Church. It is impressive to note the concern of the apostles with the vacancy left by the fall of Judas Iscariot. He lost his share in the ministry (*kleron tes diakonias*), and it became necessary for one "to take the place (*topos*) in this ministry and apostleship" (Acts 1:17, 25). There is considerable evidence that *kleros* and *topos* are official terms which designate the ruling places of the Twelve in the New Israel.<sup>6</sup> These conclusions are strengthened by the reference to the *kleros* of the presbyters in 1 Pet. 5:3. It is, therefore, difficult to see how the New Testament ministry can be so interpreted as to rule out all teachings on an official ministry which begins with the Twelve.

The place of the Twelve in the New Israel has both evangelical and eschatological application. Mk. 3:14f. says that Jesus "appointed twelve (*apoiesen dodeka*), to be with him, and to be sent out to preach and to have authority to cast out demons." The verb *poieo* is used in the LXX to describe the appointment of Moses and Aaron (1 Sam. 12:6) and priests (1 Kings 12:31; 13:33; 2 Chron. 2:18), and it is difficult to confine this to a purely charismatic calling. The number "twelve" has reference to the twelve tribes of Israel and becomes Mark's term to designate the group (4:10; 6:7; 9:35; 10:32; 11:11; 14:10, 17, 20, 43). In the eschatological hope which attended the proclamation of the kingdom the promise is made that those who followed Jesus in the regeneration (*palingenesia*) would "sit on twelve thrones judging the twelve tribes of Israel" (Mt. 19:28). This statement about

6. L. S. Thornton, "The Choice of Matthias," *Journal of Theological Studies*, Vol. 46 (1945), 51-59.



an authoritative position strengthens the picture of an official position for the twelve.

The primacy of Peter presents a peculiar problem that needs renewed consideration. Jesus said to him: "I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven" (Matt. 16:19). The women were told that they should report the resurrection to "the disciples and Peter" (Mk. 16:7). It was Peter who spoke for the group at Pentecost (Acts 2:14-42). Even Paul says plainly that "Peter had been entrusted with the gospel of the circumcised as he had been entrusted with the gospel of the uncircumcised" (Gal. 2:7), and calls attention to the fact that Jesus first "appeared to Cephas, then to the twelve" (1 Cor. 15:5). This proves nothing as to whether there is a successor to Simon Peter or not, but it does point to some sort of an official ministry.

The position of James in the Jerusalem community needs to be considered also, for Paul also says: "Then he appeared to James, then to all the apostles" (1 Cor. 15:7). When Peter appears at the house of Mary he says to Rhoda: "Tell this to James and to the brethren" (Acts 12:17). At the Jerusalem conference it was James who presided (Acts 15:13), and Paul went to James when he arrived in Jerusalem on his last journey (Acts 21:18). Peter and James were the only two apostles that Paul visited on his famed fifteen days in Jerusalem soon after he became a Christian (Gal. 1:19), and it was James, Cephas, and John who gave Paul and Barnabas the right hand of fellowship (Gal. 2:9). When men came to Antioch from Jerusalem it was said they "came from James" (Gal. 2:11). The question is not raised as to the successor of James, but he is as prominent as Peter. His special relation to the Lord and the manner of his conversion perhaps account for this special position in the Jerusalem community.

It may be seen from this brief survey of the ministry of Christ that charismatic anointment and official appointment stand side by side. Adolf von Harnack, Karl Holl and Max Weber have distinguished the inspired and the institutional leadership much in this manner, and it has become the custom to brush these categories aside as inadequate classifications. Even the great work by Hans von Campenhausen on *Church Office and Spiritual Authority in the First Three*

*Centuries*,<sup>7</sup> which has done so much to illuminate the developing ministry, hesitates to make too much of this division. In the following pages the effort is made to suggest the twofold types anew.

### *The Ministry of the Church*

In an effort to organize the New Testament material on the ministry two Greek words may serve as guides: *charismata* and *cheirotomia*. Spiritual gifts or *charismata* are the characteristic ministries in the Pauline corpus, i.e. Paul's letters aside from the Pastoral Epistles. God has bestowed these gifts for the edification of the saints and the building of the body of Christ, the Church.

#### *A. Charismata.*

A list of nine gifts are listed in 1 Cor. 12:8-10. The word of wisdom enables the spiritual to understand the wisdom of God hidden from the wisdom of men (1 Cor. 2:6). The word of knowledge, even though it is less than love and may puff one up (1 Cor. 8:1), is to be used for spiritual edification (1 Cor. 14:6). The gift of miracle working faith is also less than love, (1 Cor. 13:2), but it is still God's gift (Rom. 12:3). Physical healings, which James 5:14f. regulates through the presbyters, is viewed by Paul as one of the *charismata*. The mysterious working of miraculous powers, so common in the Gospels continue to work in the spiritual body of Christ which is the Church. A type of inspired preaching, exercised by men and women, was also accepted as the gift of God (1 Cor. 11:4f; cf. Acts, 21:9f.). In such a charismatic situation these were often false claims to inspiration (cf. 1 John 4:1-6), but God had given some the ability to discern the spirits. Along with the gift to speak in ecstatic tongues was the gift to interpret these tongues so that all could be edified (1 Cor. 14:5).

A list of eight spiritual gifts soon follow in 1 Cor. 12:28-30. The numbering of the gifts would indicate that Paul has some rating of value in his mind. God appointed apostles first, but this has to do not with the official apostleship of the Twelve but with a type of charismatic persons men-

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7. *Kirchliches Amt und geistliche Vollmacht in den ersten drei Jahrhunderten* (Tubingen: J. C. B. Mohr, 1953).

tioned several times in the New Testament (Acts 14:4, 14; Rom. 16:7; 1 Cor. 9:2-5; 2 Cor. 11:13; 12:12; Gal. 1:19) and in the *Didache* (11:3ff.). The *Didache* also mentions the charismatic prophets and lays down some rules by which false prophets can be discovered. If he stays for three days, asks for money, or eats a meal he orders in the spirit he is a false prophet (*Didache* 11:3-12). Inspired teachers, among whom were Barnabas and Saul, were also found in the early churches. Powers and healings along with tongues are mentioned again, but in between are the helpers and administrators that have been suggested as identical with the "deacons" and "bishops" of Phil. 1:1.<sup>8</sup> If this thesis be true these helper-deacons and administrator-bishops are put only one step above those who speak in tongues! But perhaps the shift from the charismatic type to the official type reversed the order that much.

The seven gifts of Rom. 12:6-8 include prophecy and teaching, but service, exhortation, liberality, ruling and showing mercy are added. The difficulty confronted in the effort to define these spiritual gifts is some indication that already the charismatic glow has begun to vanish, but the seven gifts become more relevant when they are related to inspired preaching, social service, instruction in faith, pastoral counseling, Christian liberality, administration, and the visitation of the sick.<sup>9</sup> One wonders if all these functions would not be more deeply valued if they were recognized as spiritual gifts. In this suggestion a spark of hope for the renewal of spiritual life may be seen.

The five gifts of Eph. 4:11 add two new gifts: evangelists and pastors. Philip, one of seven elected to aid the apostles, is later mentioned as an evangelist in Caesarea, and his four unmarried daughters have the gift of prophecy (Acts 21:9). The only other time the term appears in the New Testament is found in the exhortation to Timothy to "do the work of an evangelist," (2 Tim. 4:5) but his official capacity is in another direction. The gift of pastor (*poimen*) is not an office, as Protestant thought since Zwingli's work on *The*

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8. John Knox in *The Ministry in Historical Perspectives*. Ed. by H. Richard Niebuhr and Daniel D. Williams (New York: Harper and Brothers, 1956), page 10.

9. A. M. Hunter, *The Epistle to the Romans* (London: SCM Press, 1955), p. 109.

*Shepherd* (1524) has assumed, but a gift. The picture of Christ as the good Shepherd (John 10:1-16) and the great shepherd (Heb. 13:20) adds much to the gift which finds classical expression in 1 Pet. 5:1-4. It seems probable that these references in the letters of Paul and Hebrews do have some connection with an official ministry, but there is no mention of ordination and office.

Some would raise the question whether the New Testament ever gives a basis for the practice of ordination and the institution of an official ministry.<sup>10</sup> Any conclusion must be reached through an evaluation of the evidence relating to the apostolic ordination of others through the laying on of hands. Some have traced ordination directly to the rite of *semikhah* which was designed to communicate Rabbinic authority through the laying on of hands,<sup>11</sup> but the evidence is so uncertain that it seems safer to say the New Testament practice is derived directly from the Old Testament.<sup>12</sup> The term *samakhahis* used in the Old Testament three times to describe the ordaining of Joshua as the successor of Moses (Num. 27:18, 23; Deut. 34:9); and the act indicated that Moses "put his honor upon him." Another term of special significance is *sim* or *shith*, the two terms being used as synonyms in the act of blessing in Gen. 48:14ff. The question as to which if either of these practices stands behind the practice of ordination in the New Testament remains to be determined? The use of the verb (*poimane*, tend) and the noun (*poimnion*, flock) in 1 Pet. 5:2 addressed to presbyters and the use of the same words in a similar passage in Acts 20:28f. are the closest identification of the gift of pastor with the office of bishop that can be found; yet it is not here complete and one can only conclude that the noun pastor (*poimen*) is never used in an official sense in the New Testament.

### B. *Cheirotonia*

Ordination is the crucial issue in relating the charismatic and official ministries of the church. The Pauline corpus

10. Heber F. Peacock, "Ordination in the New Testament," *Review and Expositor*, LV, No. 3 (July, 1958), pp. 262-274.

11. David Daube, *The New Testament and Rabbinic Judaism* (London Athlone, 1956), pp. 224-246.

12. Heber F. Peacock, *op. cit.*, pp. 265-271.

hardly mentions any type of official ministry, and for this reason a radical distinction has often been made between the Pauline and the Jerusalem views of the ministry. 1 Thess. 5:12 mentions "those who labor among you and are over you in the Lord," and the *proistamenous* means "those who stand in front" and may have reference to "the presbyters or bishops and deacons."<sup>13</sup> The Corinthians are told "to be subject" (*hupotassesthe*) to those of the household of Stephanas, but this seems to be due to their devoted service to the saints (1 Cor. 16:15f.). Hebrews mentions a group of leaders (*hegoumenoi*) to whom the believers are to submit because they watch over their souls (Heb. 13:7, 17, 24), and some see here a reference to "bishops, teachers, deacons."<sup>14</sup>

Deacons derive their name from the idea of the servant, a term most closely related to the Messianic ministry of our Lord. Despite this in the history of this church the diaconate became the lowest of the three main orders of the church.<sup>15</sup> It is generally assumed, although the noun is not used, that Acts 6:1-6 accounts for the origin of what becomes known as deacons in Phil. 1:1 and 1 Tim. 3:8-13. The ministry (*diakonia*) of the seven was "to serve (*diakonein*) tables" that the twelve might devote themselves "to the ministry (*diakonia*) of the word." One of the qualifications for this official group was that they should possess charismatic qualities — "full of the Spirit"! Out of the circle of charismatic men the official ministry was to be chosen, and the fact this has not always been done in the history of the diaconate has often been disastrous.

Were the deacons ordained? After they were chosen by the whole multitude they set them "before the apostles, and they prayed and laid their hands upon them" (Acts 6:6). Who laid their hands on them? Codex Bezae and the Peshito support the idea that the apostles laid their hands on the seven, but many reject this reading to claim this as an instance of lay-ordination such as is seen in Acts 13:3. If the background of this type of ordination is Num. 8:10 then the

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13. A. T. Robertson, *Word Pictures in the New Testament* (Nashville: Sunday School Board of the Southern Baptist Convention, 1931), IV: 36.

14. Johannes Schneider, *The Letter to the Hebrews*, trans. William A. Mueller (Grand Rapids: Wm. B. Eerdmans, 1957, p. 127.

15. J. K. S. Reid, *op. cit.*, pp. 1-3.

Levites become the nearest Old Testament source for the seven. A passage in *The Mishnah* (*Sanhedrin* 1.6), which mentions the permission given to a group of one hundred and twenty men (cf. Acts 1:15) to elect a local *sanhedrin* of seven elders, has been used to support the theory that the seven were "elder-deacons."<sup>16</sup> Again, others have concluded that they are more missionaries than either elders or deacons.<sup>17</sup>

When one turns to Phil. 1:1 it seems that the deacons are the assistants of the bishops, and it is generally thought that these bishops are the same as elders. 1 Tim. does not leave the impression that the deacons of 3:8-13 are identical with the elders of 4:14; 5:17. Along with the deacons a group of "women" (1 Tim. 3:11) are mentioned, and this raises the question whether they are deaconesses after the manner of Phoebe, the deaconess of Cenchreae (Rom. 16:1). This is about as far as the New Testament evidence goes, but the early church recognized an order of ordained deacons.<sup>18</sup> The evidence for deaconesses is not so plentiful, but, as early as the reign of Trajan (98-117), Pliny the Younger reports "two maid-servants," who were called deaconesses (*ministrae*).<sup>19</sup>

The elders or presbyters are mentioned many times in the New Testament churches (Acts 11:30; 14:23; 15:2, 4, 6, 22f.; 16:4; 20:17; 21:18; 1 Tim. 4:14; 5:17, 19; Titus 1:5; 1 Pet. 5:15; Jas. 5:12; 2 John 1; 3 John 1). There will even be elders in heaven (Rev. 4:4, 10; 5:8, 14; 7:13)! Only Acts 14:23 and Titus 1:5 throw any light on the ordination of elders. At the conclusion of the first missionary journey by Barnabas and Paul it is said: "When they had appointed (*cheirotonesantes*) elders for every church with prayer and fasting, they committed them to the Lord in whom they believed" (Acts 14:23). It is from the verb *cheirotoneo*, from *cheir*, hand and *teino*, to stretch, that the technical term for ordination, *cheirotonia*, later developed; yet the use of the term in 2 Cor. 8:19 makes clear that there is a long development before the full idea of ordination is reached.

Titus is told to "appoint (*katasteseis*) elders in every city" (Titus 1:5), and the verb *kathistemi* is the same as that

16. T. F. Torrance, *op. cit.*, p. 237.

17. G. H. C. Macgregor in *The Interpreter's Bible*, Vol. 9, p. 90.

18. *The Apostolic Tradition*, IX.

19. *Epistulae*, X, 96.

used in the appointment of the deacons in Acts 6:3. The appointment of the elders was a part of the process by which Titus was to set in order (*epidiothosei*) what was lacking in Crete. *Epidiorthoo*, from *orthoo*, to set straight, *dia*, thoroughly, and *epi*, in addition, gives some idea of the necessity of order in the churches, but it adds little to the idea that the appointment is ordination.

The origin of the elders is not mentioned in the New Testament. They are first mentioned in the churches in Acts 11:30, but they are found also outside the church (cf. Lk. 22:66; Acts 4:5; 22:5). It is the most general term for members of the *sanhedrin*, and the idea reaches back to "the elders of Israel" (Ex. 3:16; 24:1; Num. 11:16). There seems little doubt that they were taken over from the *sanhedrin* to the church. In Jerusalem the elders have authority alongside the apostles (Acts 15:2, 4, 6, 22f.; 16:4; 21:18), and they are the only leaders of the churches in 1 Pet. 5:1-5 and Jas. 5:12. Even Peter classifies himself as a "fellow elder (*sum-presbuteros*)" in 1 Pet. 5:1. In Jas. 5:12 they are not only official leaders but they possess the charismatic power of healing.

The office of bishop presents a most difficult problem. At times one finds evidence in the early church to support the idea that "bishops and deacons" were the official ministry (1 Clem. 42:4, 5; Didache XV.1). This is the picture presented in the New Testament in the earliest reference (Phil. 1:1). It may be that here the charismatic helpers and administrators of 1 Cor. 12:28 have become the "bishops and deacons" of Phil. 1:1. That *Episcopoi* has Greek antecedents as *presbuteroi* has Jewish antecedents seems clear from the fact that in Philippi the term *presbuteroi* is not used at all. In Acts 20:28 the term *episcopoi* is used as a synonym to the *presbuteroi* of Acts 20:17, and there is still a plurality as in Philippi.

A shift from the plural to the singular appears in the Pastoral Epistles. In Titus the *episcopos* of 1:7 almost certainly has reference to the *presbuteroi* of 1:5; otherwise the *gar* (for) makes little sense. Any basis for a bishop beyond the plurality of elders must be found in 1 Timothy.

The real question is: who occupies the office of bishop (*episcopos*) in 1 Tim. 3:1? Is it the *presbuteroi* of 1 Tim.

4:14; 5:17, 19? It hardly seems possible to draw this conclusion. It is noted that Timothy is exhorted: "Do not neglect the *charisma* which was given you by prophetic utterance and the laying on of the hands of the Presbytery (1 Tim. 4:14). This is followed by the suggestion that Timothy would lay his hands on others (5:22). Is Timothy the one who occupies the *episcopos*, and is this that to which the *presbuteron* consecrated him. Ignatius was "bishop of Syria,"<sup>20</sup> Polycarp of Smyrna,<sup>21</sup> Onesimus of Ephesus,<sup>22</sup> Damas of Magnesia,<sup>23</sup> and Polybius of Tralles.<sup>24</sup> Of course this does not prove that Timothy was bishop of Ephesus before Onesimus, but if this is the Onesimus of Philemon 10 it becomes a clear connection with Paul. The jump between 1 Timothy and Ignatius is not so great as some suppose.

Much has been said about the *charisma* which was given (*edothē*) to Timothy "through prophecy (*dia propheteias*) and by the laying on of the hands (*meta epitheseos ton cheiron*) of the presbytery" (1 Tim. 4:14). Emphasis on "because of prophecies" (accusative plural) instead of through prophecy (genitive singular) hardly explains away the *meta* of accompaniment in *meta epitheseos ton cheiron*. To this must be added the statement by Paul that Timothy should "rekindle the *charisma* of God" that was in him through the laying on of Paul's hands (*dia tes epitheseos*) (1 Tim. 1:6). This *dia* must be genitive singular. The *semikhah* idea of the pouring of one man's powers into another man is more than imaginary exegesis in 2 Tim. 1:6. At least the official ministry of Timothy is vitally related to the *charismata*. The union of prophetic utterances and the presbytery in 1 Tim. 4:14 come near to the ideal ministry for which a crippled christendom waits.

20. Ign. Rom. 2:2.

21. Ign. Poly. 1:1; Magn. 15:1..

22. Ign. Eph. 1:3.

23. Ign. Magn. 2:1.

24. Ign. Tra. 2:1.



## *Preaching's Rediscovery of Theology*

BY THOMAS E. MCCOLLOUGH

The statement that contemporary preaching has rediscovered theology needs a double qualification. On the one hand, theological preaching has never been altogether lost in the life of the church, though in various periods it has suffered serious neglect or abuse. On the other hand, the preaching in a multitude of churches today gives scant evidence of a theological concern or enlightenment. By "preaching's rediscovery of theology" is meant that in the life of the church as a whole, there is a new and deepening realization of the necessity of preaching which is theologically informed. Trends in theology are finding expression in preaching; the recovery of basic theological insights is contributing a depth dimension to much contemporary preaching that has been missing in the last fifty years. A brief historical survey of preaching in the twentieth century provides a perspective from which to appreciate this fact.

In his book *The Royalty of the Pulpit*, Edgar DeWitt Jones summarizes and evaluates the Lyman Beecher Lectures on Preaching, given at Yale Divinity School, from the first one given by Henry Ward Beecher to the 1949 series by Leslie Weatherhead of City Temple, London. In a final chapter entitled "After Eighty Years, 1871-1951," Dr. Jones discusses the preaching trends in the lifetime of the series.<sup>1</sup> The first decade of the Yale Lectures, he states, placed the emphasis upon sound doctrine. With Dr. Washington Gladsten's lectures on *Tools and the Man*, in 1888, came an emphasis upon the social implications of the gospel. A succession of prophets "kept the fires burning on the altar of the Christianizing of the social order." The concern with the "social gospel" caused a neglect of the "old and true gospel" and brought about a reaction. The contributions of the social gospel movement have left an enduring deposit in Christian thought in America. H. S. Commager has spoken of Reinhold Niebuhr as the spiritual heir of Walter Rauschenbusch. Niebuhr and other theologians of the neo-orthodox movement share a very different theological outlook in some respects from those of the social gospel move-

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1. Edgar DeWitt Jones, *The Royalty of the Pulpit* (New York: Harper & Brothers Publishers, 1951), pp. 385-394.

ment, but they have in common a deep conviction of the social relevance of the Christian gospel. The theological reconstruction that has taken place within the last generation has been reflected in the later Lyman Beecher lectures, as it has in many books and pulpits in the leading denominations.

Perceptive observers of world affairs have stressed the fact that the crucial battle in our day is one of ideologies. Communism's compelling appeal to multitudes around the world is not due alone to its offer of materialistic aid to the dispossessed; it has had a powerful appeal to intellectuals because of its philosophy. Americans discovered during the Korean War that many of our young men succumbed to the pressures of enemy propaganda because they "didn't know what they were fighting for." Those who have decried a concern with theology have to reckon with the fact that we are engaged in a life and death struggle of faiths. The most persuasive and passionate faith will win the day. Faced with such a challenge, the Christian church has no reason for dismay. It came into the world facing such a situation. Only in days of opulence and ease has it forgotten its calling to "outthink, outlive, and outdie" the unbelieving world (in the words of T. R. Glover). The precarious situation of the Church today should cause it to evaluate afresh its task of thinking through in the most serious and comprehensive way its message and proclaiming it in terms of its most central and vital truths. There is imperative need for preacher and layman alike to become theologians.

In concluding his book *What Present-day Theologians are Thinking*, Daniel Day Williams declares:

What theologians are doing is as necessary to human life as breathing. Man is the being who asks for the meaning of his own existence. He must know who he is and who God is, what justice is, what to hope for. All the powerful movements in the world today offer men something more than bread. They offer faith and a way of life.

Now giving answers to ultimate questions is not the restricted privilege of a few professional theologians. Everyone who tries to say what the Christian faith and life is for him, is engaging in theological work.<sup>2</sup>

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2. Daniel Day Williams, *What Present-day Theologians are Thinking* (New York: Harper & Brothers, 1952), p. 147.

Any Christian in any age who takes seriously his calling as a witness seeks to understand the content of the Christian message in the thought of his day—and this is the doctrinal task. But this task has become imperative in our day, for reasons already suggested.

James D. Smart, in his book *The Teaching Ministry of the Church*, gives a keenly perceptive analysis of Christian education as it is being carried on in the churches of today. From the perspective of a theological orientation he criticizes the woeful inadequacy of the Church's educational program and indicates the need for a redefinition of the goal of Christian education. Having traced the modern history of Christian education through the two periods of the evangelistic period, from 1780 to 1903, and the religious education period, from 1903 to the present (which also includes a continuing emphasis upon evangelism), he states that a third period of development has begun which holds the promise of fusing the positive contributions of the earlier two movements in a "fresh approach to the total problem of Christian education." He says that this new period may be called the period of theological recovery. "We have come into a day in which theological questions are inescapable," Smart declares, "and to try to keep religious education untheological is like trying to keep a house at sixty degrees temperature inside while the air pressing into it, every time a door or window is opened, is at one hundred and ten degrees."<sup>3</sup> This is not to say, of course, that the church has responded generally to this challenge as yet. But Smart declares that the pressure for the recovery of theological concern is not coming from educational leaders so much as from the ground swell of the demand of young people and adults for a clear understanding of the essentials of the Christian faith as opposed to all other faiths.

Heretofore the goal of Christian education has been the development of Christian character; the Church must now recover the New Testament goal of discipleship to Christ. In putting so much emphasis upon the making of Christian character, the Church has failed in its central task of making Christian disciples who are wholly committed to the

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3. James D. Smart, *The Teaching Ministry of the Church* (Philadelphia: The Westminster Press, 1954), p. 63.

gospel of Christ and who share in the mission of Christ in the world. "The typical Christian of our time, however noble his character is, is unable to speak one intelligent word on behalf of his faith," declares Smart.<sup>4</sup> Smart considers the theological bases of Christian education and in redefining the whole goal of Christian education indicates some of the ways in which the church, the church school, and the home must work together in seeking to achieve this goal. *The Teaching Ministry of the Church* is a book which merits wide reading and serious discussion, for it makes a much needed contribution in a field in which as yet little of this kind has been done.

The contemporary situation has brought about a renewed emphasis upon theology; theology must always address itself to the contemporary situation. The gospel must be expressed in the language of the day if it is to be relevant to the situation. There is always the danger that emphasis will be put upon the eternal gospel to the exclusion of the concrete historical situation or vice versa. Charles Cuthbert Hall, a great preacher of the turn of the century, declared in 1907 when he returned to this country from India that too many men had a gospel, but did not know the language of their time and that too many other men knew the language of their day but had no gospel.<sup>5</sup> H. H. Farmer recognizes a distinction between two sets of factors which condition men's lives: those having to do with the universal and basic human needs, and those which change from age to age because they are part of the social, industrial, or political conditions that constitute the context of their lives. The gospel speaks to man's condition in times of personal crisis such as temptation, suffering, the rupture of personal relationships, death. But in our day, Farmer emphasizes, modern man must be addressed in light of his peculiar setting. Because the problem of community is central in our day and because men are obsessed with the universal problems that condition their lives, the gospel must be presented in cosmic terms. Farmer indicates some aspects of contemporary thinking and suggests ways in which the preaching of the gospel may relate

4. *Ibid.*, p. 100.

5. Charles W. Gilkey, "Preaching," *Protestant Thought in the Twentieth Century*, ed. Arnold S. Nash (New York: The Macmillan Company, 1957), p. 218.

the Christian faith to them. Though Farmer's discussion of "The Message and the Contemporary Mind" in his book *The Servant of the Word* appeared in 1942, his analysis is still relevant and suggestive.<sup>6</sup>

The gospel, says Farmer, can address the sense of futility and the meaninglessness of human existence (in a word, the loss of the sense of God), with its faith in a divine purpose in history. The widespread sense of personal insignificance can be met with the gospel's proclamation of the redemptive love of God, for the sense of insignificance is at bottom a need for love. The yearning for security which is so conspicuously evident provides a receptive audience for the proclamation of salvation in its full Biblical meaning (for the Old Testament meaning of salvation could as well be summed up in the word security as any other). The awareness of the forces of evil and unreason at work in history should make possible a new and deeper understanding of the meaning of the Cross. Finally, Farmer says, the feeling of need for an absolute for conduct which is widespread today can be answered with the doctrine of Christ and the Holy Spirit. In these ways Farmer suggests how theological insights can make contact with the contemporary outlook. Whatever the answer of the Christian message is to the deepest needs of our age, it is basically theological.

The twentieth century has produced a memorable example of the relation between the Word of God and the contemporary situation in the experience of the confessing church under the regime of Hitler. The movement of National Socialism presented a seductive appeal to the loyalties of the German Christians, and many identified themselves with the movement and gave in to its spiritual pretensions. The question of whether the gospel would be accommodated to the life and culture of the age and become subservient to the idolatry of the Nazi movement was the crucial one. But the confessional church theology, with the leadership of Karl Barth, was, according to Paul Tillich, the only group that was able to sever the faith from entangling alliances and provide effective resistance against the movement.<sup>7</sup> It

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6. Herbert H. Farmer, *The Servant of the Word* (New York: Charles Scribner's Sons, 1952), chapter V, pp. 122-149.

7. Williams, *co. cit.*, p. 21.

was the unswerving loyalty of this group to the Word of God in Christ that enabled them to bear a faithful witness during the years of Hitler's reign.

A concrete example serves to point up the critical place of a theological faith during those years. Paul Schneider was a pastor of the confessional church undistinguished save by his stubborn faith that subsequently caused him to seal his witness with his death in the concentration camp of Buchenwald. In the winter of 1935-6 he was already getting into difficulty because of saying things to which the Party objected. When the election of 1936 (at which there was no room on the ballots for a "No") was being celebrated and the churches were decorated for the occasion, Schneider feared that this might be interpreted as the Church's endorsement of the election. He issued a statement (for which he took sole responsibility) to his church, the Evangelical-Reformed Church of Dickenschied. Part of the statement read as follows:

The appearance of flags and the sound of bells can too easily be taken to mean that the Church gives it blessing. Such a blessing, the Church cannot give the State on this occasion. For clearly, this election asks not only that we should approve of the Führer and sanction his foreign policy. It concerns the fate of our nation and requires us to sanction the philosophy of National Socialism. Yet this philosophy becomes more obviously opposed to biblical Christianity every day.

The fate of Germany will not be decided by troops on the Rhine, but by the attitude of our people to the Word of God. That is why the question of philosophy and world attitude is at present more important than any other. More than ever today, the German people and especially the young people are openly estranged from the Church of Christ and the teaching of the Bible. That is why we must reckon with the possibility of a strong anti-God movement. We may well find a secular, non-Christian school forcibly replacing our own confessional school.<sup>8</sup>

The dialectical relation of the Word of God to culture—its yes and no in terms of judgment and renewal—was clearly

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8. E. H. Robertson, *Paul Schneider, The Pastor of Buchenwald* (London: S C M Press Ltd., 1956), pp. 43-44.

revealed in the struggle of the confessional church with the Nazis. A dialectical relation of the Word of God to our culture also exists. If the same kind of faithful response is to be made, a theological understanding of the Christian faith is essential.

Having given attention to the factors that have led to a period of theological recovery, having discussed the necessity of theology for preacher and layman, and having considered the need for theology to speak to the contemporary mind, it would be well to focus attention on the nature of the present theological situation. What are the central emphases, the essential themes in the revival of theology in our time?

The nature of the Bible has been the focus of vigorous theological discussion in the last generation. For a period historical theology displaced Biblical theology; the trend is now reversed. The Bible is no longer considered to be the record simply of a progressive discovery of God; it is the record of God's redemptive dealings with men. The nature of Biblical authority has been under lively discussion in the second quarter of this century. The earlier liberal attitude toward the Bible as a revelation was that of a "self-authenticating classical record of religious experience." Its authority lay in the reality of the experience of men recorded in it; in the situations of which they were a part, we can discover the will of God for us today. But there has been a growing emphasis upon "God Who Acts" (the title of a book by G. Ernest Wright), that is, upon Biblical theology as the recital of the redemptive acts of God in history and supremely in the coming of Christ. The historical-critical approach has yielded to a theological one, and the emphasis upon the variety of the Biblical message has given place to stress on its unity. The unity of the Bible lies in the fact that from the beginning to end it is the "story of salvation". In his fine little book *The Message of the New Testament* (better entitled *The Unity of the New Testament* in the original English edition), A. M. Hunter shows that in spite of the diverse expressions of Biblical thought, there is an underlying unity in the Bible.<sup>9</sup> It is the story of God's saving purpose which is climaxed in the sending of His Son the Messiah. All of the

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9. Archibald M. Hunter, *The Message of the New Testament* (Philadelphia: The Westminster Press, 1944).



New Testament writers testify to one Lord, one Church, and one Salvation.

Theology has thus helped preaching to recover its gospel. As a preacher-theologian who was a generation ahead of his time, P. T. Forsyth, put it over forty years ago:

No matter how magnetic the man may be, how charming, how spiritual, how impressive, how powerful, how popular the speaker may be with a mere congregation, he has not his right to a pulpit in a church in virtue of any of these things. He has his right according as he serves sincerely, capably, and heartily the New Testament gospel. He is to be received not for his temperament, but for his message; not as he may be a poet, a saint, an oracle, or a capital fellow, but as he is a sacrament of the Word of the cross and its regeneration.<sup>10</sup>

In rediscovering theology, preaching has in this instance rediscovered its very reason for existence, the burden of its message.

Another major concern of theology has been the nature of the church. The question of Christian community has driven Christian thinkers back to the New Testament teaching concerning it. In his bibliography on the nature of the church in recent theological writing, J. Robert Nelson lists the works of around two hundred authors, with the note that the titles listed "only begin to comprise a comprehensive bibliography."<sup>11</sup> Theology is enriching preaching with a deeper and truer conception of the Church that should have fruitful results in the life of the Church.

During the last twenty-five years there has been a revived interest in Christian ethics. There are no doubt several contributing factors to this, but there is a close and vital relation between this renewed interest in the ethical life in Christ and the rejuvenation of Biblical theology, as evidenced in the writings of Karl Barth and Emil Brunner. History and eschatology have likewise become theological focal points. The problem of history has engaged the efforts of philosophi-

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10. P. T. Forsyth, quoted in *P. T. Forsyth: Prophet for Today*, by Robert McAfee Brown (Philadelphia: The Westminster Press, 1952), p. 161.

11. J. Robert Nelson, *The Realm of Redemption* (London: Camelot Press Ltd., 1951), pp. 235-246.



cal historians of the stature of Spengler and Toynbee in the last thirty years, and has called forth a large number of studies dealing with the Christian understanding of history. Eschatology has been increasingly a part of this concern, as evidenced by the bibliography of a brief survey for the World Council of Churches published in 1951, which lists fifty-four authors with works in the field, to which many more should be added.<sup>12</sup>

The theme of the meeting of the World Council of Churches at Evanston, Illinois, in 1954, "Christ, the Hope of the World," was indicative of the contemporary concern with the problem of history and eschatology. That the churches ventured to engage in discussions in an area of such controversial issues spotlights both the nature of the Christian faith and the character of the times. C. H. Dodd declares that "The problem of history has become the most urgent problem of our time."<sup>13</sup> In his discussion the relevance for preaching of the theological interpretation of history becomes apparent. He sees in German National Socialism and Marxism interpretations of history which have exerted a powerful influence in recent times. The Nazi ideology presented the German people with the conception that the moment of their historic destiny had arrived. The spirit of German nationalism came to full flower in the conviction that the German people were entering into the heritage of a long history, preparing to accept their place as the "super-race" destined to rule for a thousand years. Communism, on the other hand, sees history as a dialectical process, determined by economic factors. It involves the continual struggle between bourgeoisie and proletariat, but the end of the process is to be the victory of the proletariat, the result of the irresistible movement of historical forces.

Both of these movements have had a powerful appeal because they have given the individual a larger background of purpose in which his own life finds dignity and meaning in the historical process of which it is a part. These movements have in common "the persuasion that the idea em-

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12. W. Schweitzer, *Eschatology and Ethics* (Geneva: The Study Department of the World Council of Churches, 1957), pp. 20-23.

13. C. H. Dodd, *The Bible To-day* (Cambridge: The University Press, 1946), p. 125.

bodies itself in history as a concrete, living process."<sup>14</sup> This demands that in the presentation of his message, the preacher be conscious of the vast background of world affairs and of this sense of historic destiny that can be seen in the dynamic political movements of the world. As Farmer warns concerning the danger of the Christian message being dwarfed by the background of the world forces: "A message which, however well intentioned, does not contrive to lift men's eyes—not incidentally but inevitably—beyond the limits of their parish or their denomination, or even of their own individual salvation, crucial as that is, will seem *too small to be true*."<sup>15</sup>

If the demand of the day—that is, the challenge of events and the need of the people—is for theology, and if theology is today engaged in coming to grips with the basic issues of the Christian faith, there yet remains one crucial question. Can the "ordinary preacher" be expected to become a theologian? And if the preachers preach doctrine to their people, will the people respond positively? On the matter of doctrine, let one of the greatest of contemporary preachers answer. James S. Stewart is talking about "The Preacher's Theme":

How foolish then, the clamour for non-doctrinal preaching! And how desperately you will impoverish your ministry if you yield to that demand! The underlying assumption is, of course, that doctrine is dull: a perfectly absurd misapprehension. . . . Only a crass blindness could fail to see that such a truth as that presented in the sentence 'The Word was made flesh' is overpoweringly dramatic in itself and utterly revolutionary in its consequences. 'If this is dull,' exclaims Dorothy Sayers, 'then what, in Heaven's name, is worthy to be called exciting?'<sup>16</sup>

Let the preacher once become captured by the Gospel in its fulness and he will repair again and again to the treasury of Christian doctrine for life-giving truth that will nourish and sustain and equip his people for the life of faith. The preacher's only real question should be not "Shall I preach doctrine?" but "How shall I preach doctrine?"

14. *Ibid.*, p. 124.

15. Herbert H. Farmer, *The Healing Cross* (London: Nisbet and Co. Ltd., 1949), p. vi.

16. James S. Stewart, *Heralds of God* (New York: Charles Scribner's Sons, 1946), pp. 67-68.

A suggestion may be ventured in answer to the question of how the preacher is to preach doctrine. It is simply this—see how the theologians do it! In light of the survey of theology and preaching in vital interaction in the twentieth century, this is not at all an impractical suggestion. One might begin with the example of a Scottish theologian-preacher, Donald M. Baillie. His book *God Was In Christ* has been widely acclaimed as one of the most penetrating and lucid theological works in our generation. His theological thought is related to life at every point. This is very clearly seen in his book of sermons, *To Whom Shall We Go?* In simple, clear, practical and appealing sermons he deals with the central truths of the Christian faith. After his death a collection of addresses appeared under the title, *The Theology of the Sacraments*. His address on "The Preaching of the Christian Doctrine," contains a series of suggestions on the subject.<sup>17</sup> He says first of all that the preacher can preach doctrine incidentally all the time. The danger of becoming too theological in jargon or theory is avoided when doctrine grows out of passages of Scripture and is related practically to concrete life situations and needs. He goes on to suggest in the second place that doctrine be preached systematically. He points out the value of using the Christian year in this regard. For Anglican and Scotch churches this is more meaningful than for our own tradition, but it is suggestive nevertheless in that it provides opportunity for giving a full rounded expression to the Christian doctrine as different aspects of the Christian faith receive attention in the course of the year. Thirdly, he stresses the need for giving systematic courses of sermons on the great doctrines.

Baillie makes two observations about doctrinal preaching which are sound. First, it should be Biblical. By that he means that it should spring out of the Bible. This will insure that it will be sound doctrine. It will also help the people to understand the Bible better and to use it more meaningfully. Secondly, Baillie urges that the preaching of doctrine should be related to the everyday problems of men and women in our modern world. In these ways the minister

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17. Donald M. Baillie, *The Theology of the Sacraments* (New York: Charles Scribner's Son), pp. 141-155.

will be "declaring the whole counsel of God" to men and women who look to him for guidance in living the Christian life.

D. M. Baillie's sermons illustrate these basic principles in an unusual way. The preaching of other great theologians of our day communicates their insights into the Christian faith and their understanding of the gospel simply and arrestingly. The preacher can find food and inspiration for his own life as well as examples for his preaching in the published sermons of the theologians. The sermon by Emil Brunner on "God our Refuge" (in *The Great Invitation*), Niebuhr's sermon on "Mystery and Meaning" (in *Discerning the Signs of the Times*), Tillich's sermon on "The Witness of the Spirit to the Spirit" (in *The Shaking of the Foundations*) represent some of the greatest preaching of our time. Books on sermon techniques abound; but such books as these set forth the glory of the gospel and illustrate how the gospel can be communicated most effectively in our day. They demonstrate the vitality and relevancy of theological preaching.

The preacher who hesitates to plunge into the rather awesome task of doctrinal preaching could prepare himself for the challenge of that venture by beginning with books of theology which present the Christian faith attractively and compellingly, such as the books of A. M. Hunter. Hunter's books show in nontechnical language how alive and how vitally relevant to our own situation are the insights of New Testament theology. One could begin with his little book (most of them are brief and concise, models in themselves for the preaching art!) *Introducing the New Testament*. Among his many other books some of the most helpful in this regard would be *The Message of the New Testament*, *Interpreting Paul's Gospel*, and *Introducing New Testament Theology*. If one could read these books and have no desire to preach the central truths of the Christian faith, then he should re-examine his calling to the gospel ministry! Hunter concludes his book *The Message of the New Testament* with these words:

We send for this little book in the hope that it may meet the need of many who, dissatisfied and even mystified by the older text-books on the theology of the New Testament, are yet convinced that

through it runs one message, that from its beginning to its end there is a grand agreement concerning that "so great salvation" of which every one of its writers speaks and concerning that Person whose is "the only name under heaven whereby we must be saved."<sup>18</sup>

Under the direction of Edward Steichen and the sponsorship of the Museum of Modern Art a photographic exhibit of 503 pictures from 68 countries was prepared several years ago. Entitled *The Family of Man*, the collection appeared in print as a permanent record of the human spirit captured in photographs.<sup>19</sup> A picture, taken in Germany, shows a school-boy scampering down stone steps, with a satchel on his back. He is facing the bombed remains of dwellings in front of him, but with head down and hands in his pockets, he appears to be oblivious to them. In the mists shrouding a distant village, visible above and beyond the ruins, rises the spire of a church. The poignant picture is a parable for our times. Here is the promise of youth against the grim background of a world in which human destructiveness has fragmented the family of men. The church spire bears silent witness, however, to the vaster backdrop of eternity and the possibility of a family of man united in Christ. At the moment the lad is oblivious to ruins and steeple alike. Whether thinking of the future or not, he is moving toward it, and soon enough will be conscious of the meaning of those mute remains of a blasted generation. Will his life be lived against that backdrop or against the backdrop of eternity? If the eternal gospel is proclaimed to this needy generation in terms of its deepest and most critical needs, there is heartening hope. If the preachers of our day busy themselves with many things and fail to declare the gospel in its fullness and its immediacy they will share the guilt of a generation creating its own destruction. Theology and preaching must be the concern of the whole Christian church in our day.

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18. Hunter, *op. cit.*, p. 122.

19. *The Family of Man*, created by Edward Steichen for the Museum of Modern Art (New York: Maco Magazine Corporation, 1955), see p. 127.

## *Expository Preaching*

BY NOLAN HOWINGTON

The renaissance within Biblical theology has brought a new emphasis upon Biblical preaching. Within the theological disciplines imposed by a seminary the average student is confronted by a wealth of materials that assist him in understanding, and proclaiming the Scriptures. For the pastor on the field, there are available scores of books from reputable scholars that prove helpful for the clarification of the Bible and its message. Yet it remains true that "whatever be the marks of the contemporary American pulpit, the centrality of biblical preaching is not one of them."<sup>1</sup> An examination of published sermons will indicate the fact that much of our American preaching is topical, or, at the best, textual-topical. Even within the Bible belt, among Southern Baptists who claim the Scriptures as their basic authority in matters of faith and practice, there are few expository preachers. In his memoirs, Dr. W. O. Carver, himself a competent expositor of Biblical truth, wrote: "The truly able Southern Baptist expository preachers are very few. Such preaching is difficult and requires equipment and hard study, but it is most rewarding if faithfully done. Our churches and denomination are in great need of it."<sup>2</sup>

In his own generation, Phillips Brooks charged that much of the Biblical illiteracy found among the laity was due to unbiblical preaching. The same thing could be said of our own age. For the pulpit, in any period, has a responsibility to guide the members of the congregation into a knowledge of the Scriptures, a love for them, and an attempt to live by their teachings. We must do more than tip the "homiletical hat" to the Bible or jack up our topical sermons and run texts under them. The casual use of Scripture or the employment of a few verses from a Biblical passage in deference to custom does not constitute true preaching. It completely fails to approximate expositional preaching.

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1. Donald Miller, *The Way to Biblical Preaching* (Nashville: Abingdon Press, 1957), p. 17.

2. W. O. Carver, *Out of His Treasures* (Nashville: Broadman Press, 1956), p. 48.

A survey of ministers with respect to their homiletical preferences and practices reveals that the men questioned regarded expository preaching as a superior type, but that they themselves did little or none of it, and, further, that they lacked the training and the time for a mastery of the method.<sup>3</sup> Similarly, most books on homiletics recommend expository preaching, recognize that it is a neglected art, yet offer little help to the man who would like to preach such sermons.

### *A Definition of Expository Preaching*

What is expository preaching? There are many definitions which may be culled from the books on homiletics. Though variously stated, these definitive statements are in general agreement. Jeff Ray says that "In preaching, exposition is the detailed interpretation, logical amplification, and practical application of a passage of Scripture."<sup>4</sup> Blackwood, who has whittled a long time on the homiletical stick, says that expository preaching is "the interpretation of life today, in light that comes from God today, largely through the Bible."<sup>5</sup> In like manner, H. E. Knott suggests that "the expository sermon is an effort to explain, illustrate, and apply the Scriptures to life . . . Its purpose is to help the hearers to find in the sacred writings the true interpretation of life."<sup>6</sup>

In a broad definition, Donald Miller contends that all true preaching is expository in that it sets forth divine truth, the substance of the preaching being drawn from the Bible. Thus "expository preaching is an act wherein the living truth of some portion of Holy Scripture, understood in the light of solid exegetical and historical study and made a living reality to the preacher by the Holy Spirit, comes alive to the hearer as he is confronted by God in Christ through the Holy Spirit in judgment and redemption."<sup>7</sup> For Miller,

3. Douglas M. White, *He Expounded* (Chicago: Moody Press, 1952), pp. 14-15.

4. Jeff Ray, *Expository Preaching* (Grand Rapids: Zondervan Publishing House, 1940), p. 11.

5. Andrew W. Blackwood, *Expository Preaching for Today* (Nashville: Abingdon-Cokesbury Press, 1953), p. 13.

6. H. E. Knott, *How to Prepare an Expository Sermon* (Cincinnati: Standard Publishing Foundation, 1930), p. 11.

7. Miller, *op. cit.*, p. 26.

the content of the sermon is far more important than the homiletical form. His definition would label as expository any sermon—whether doctrinal, ethical, evangelistic, or life-situational—provided its approach to the subject is rooted in the Scriptures and it throws true Biblical light on the contemporary scene.<sup>8</sup>

Sometimes the question is raised as to the distinction between the textual and the expository sermon. Generally, in the textual sermon, the text—usually a verse—furnishes the topic of the main divisions of the message. This type of sermon may follow the natural divisions of the text; sometimes it consists of inferences drawn from the text; or it may be based upon a great truth found within the text. When the sermon divisions are derived partly from the text and partly from the subject, we have a textual-topical sermon. An expository sermon is generally based upon a passage or a unit of Scripture, and the theme with its divisions and development come from that passage. The minister is concerned about the Biblical truth as the sacred writer saw and declared it. For example, what was the message given to Isaiah or Paul or John and what does this truth say to our hearts today? The unit of Scripture handled may be a verse or verses, a chapter, or, on occasion, an entire book itself. In every case, the minister seeks to find the revealed truth and to apply it to modern man and his need. Expository preaching follows the "contextual principle" emphasized by G. Campbell Morgan. It is an excellent corrective for "proof text" preaching in which a man isolates a verse or passage and imposes his own thoughts upon it. Other forms of preaching (topical, textual, textual-topical) may contain elements of exposition and ought to embody, illustrate, and apply Biblical truth. The expository sermon must contain these ingredients or it is not expository.

#### *Objections to Expository Preaching*

In 1928, the July issue of *Harper's* carried an article by Harry Emerson Fosdick in which he labelled expository preaching as an out-moded and undesirable form of preaching. He strongly urged a type of preaching that occupied

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8. *Ibid.*, pp. 26ff.



itself with the problems of contemporary persons rather than a preoccupation with the incidents connected with the history of a remote people. It is easy to find oneself in agreement with his caustic remark that people seldom come to church deeply concerned to find out what happened to the ancient Jebusites! One still hears objections from ministers and occasionally from laymen that expository preaching has little place in the modern pulpit. What are these objections and how valid are they?

1. Some object that expository sermons are usually dull and uninteresting. This criticism holds good for a certain type of pulpit utterance mistakenly called expository preaching. Who can take delight in the poorly prepared "homily" or the running comment on a lengthy passage of Scripture in which the preacher drains the homiletical juice out of each word and phrase, adding to it a dash of platitudinous exhortation? Yet this is what some persons have in mind when they object to expository preaching.

2. Even others hold that expository preaching, as a method, is antiquated, doctrinaire, and unrelated to life. The Bible is clothed in the language and thought forms of antiquity. Twentieth-century society is plagued by a multiplicity of perplexing problems to which up-to-date answers must be given. Ancient peoples and places and philosophies cannot speak to these problems as can the insights of modern science, particularly the sciences that are concerned with mental, emotional, and group behavior. So argues the critic.

Yet the Bible is a book of life. It grew out of life and speaks to life. It is primarily an existential document. For it deals with the fact of human wickedness, moral failure, sorrow and death, and confronts us with the reality of forgiveness, the possibility of goodness, the fact of comfort, and the assurance of life eternal. The expositor's task is to bring the word of God out of the past through the media of translation and application to modern life. Through the act of preaching he shows us that the Bible "speaks to our condition." It has the word that men most need to hear.

3. The average minister feels that he has neither the time nor the training required for effective expository

preaching. Topical preaching, he discovers, is easier. It is true that expositional work calls for hours of intense preparation. A busy pastor sometimes finds that though God has called him to preach the church has called him to do everything but that! Caught like a squirrel in a treadmill he is geared to a round of weekly activities that make consecutive study almost impossible. The average congregation makes many demands on his time, yet the people can be taught to respect his study hours *provided* he has a specific time for study and the fruits of his labors appear in the pulpit! With the diligent use of available books and a definite plan for the study of the Bible, with a specific schedule and a little less "meditation between the sheets," a man of average intelligence can develop certain expository skills.

Some of the most effective preachers in the history of the church have been expositors. Let the modern minister study the preachers of the New Testament (Jesus, Peter, Paul), or the giants of the early church like John Chrysostom and Augustine. He will find inspiration from the "stars" of the Protestant Reformation (Luther, Calvin, Knox), or from the examples of great English preachers like F. W. Robertson, Joseph Parker, Andrew Fuller, Alexander Maclaren, and G. Campbell Morgan. His insights will be sharpened and his techniques improved by a careful reading of the sermons of John A. Broadus, regarded by many as the "prince of expositors" in the last century. Then let him try his own hand at some expository sermons.

#### *Preparation of the Sermon*

Expository preaching involves two types of preparation: the making of the man and the making of the message. Jeff Ray has pointed up the fact that the minister, to do exposition of the Scriptures, must be an inherently religious man, endowed with a vivid imagination and intellectual integrity and honesty.<sup>9</sup> If preaching is "the communication of truth through personality," then the first task is the making of a man of God who will handle aright the word of

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9. Jeff Ray, *op. cit.*, pp. 37-42.

truth. The making of the message, however, *must* be our chief concern in this discussion.

The expository sermon, like other forms of preaching, includes subject, Scripture, introduction, discussion, conclusion, explanation, illustration, and application. As in the case of the Welsh woman and her recipe for rabbit pie, a great deal depends on getting the rabbit! There must be an idea and a passage of Scripture before there can be a sermon.

1. The selection of a passage is the prelude to preparation. The preacher may wish to bring a series of messages on the great texts of the Bible, expounded in the light of the immediate context (the paragraph or chapter) or the remote context (the book and its main thought or purpose). This would involve the notable texts that have gripped him from the Bible—not from Hastings or one of the “lazy aids.” Perhaps he may be using the great chapters of the Bible, or, better still, he may be doing a continuous exposition of some particular book. There is benefit in a planned course of sermons—it brings relief to the pastor to know the direction of his pulpit ministry. It need not be an announced plan and it can be flexible enough to allow for interruptions caused by special days or occasions within the church year. In any case it involves a particular bit of Scripture which forms the basis of the sermon. This passage will give the preacher his theme and will furnish the basic idea or ideas that help him develop the theme.

2. The expository sermon rests upon a thoroughgoing exegesis of the passage. This involves a “microscopic” study of the text, a careful analysis of words and phrases to determine what they mean in the Biblical setting. With the aid of lexicon, commentary, and Bible dictionary the minister endeavors to dig out the high grade ore. A grasp of the ancient languages is a tremendous asset, yet a man can do a pretty fair job even though he does not use a Greek shovel and a Hebrew spade. Exegesis is an exciting part of sermon preparation. But what is of absorbing interest to the minister may be meaningless to the congregation. A man with any degree of wisdom will not therefore parade his exegetical abilities in the pulpit. The people are in need of a word from God, not a series of word

studies. A hungry man wants good food, not a lot of talk about cooking processes!

Exposition is an explanation of the Biblical truth contained in the preaching passage. It rests upon careful exegesis—for thereby an interpreter is more certain of the revealed mind of God in Scripture. Thus an exegete is like a diver bringing up pearls from the ocean bed; an expositor is like the jeweler who arranges them in orderly fashion and in proper relation to each other.<sup>10</sup>

3. The expositor keeps before him the question, "What does the Bible say?" His concern is to give a faithful interpretation of the sacred writer's thought. He makes that interpretation in the light of the history, customs, and religious and mental framework of that age. Eschewing allegory, typology, and other unworthy forms of interpretation, he seeks the true understanding of the passage. Miller has effectively criticised the superficial treatment of Scripture which often causes a man to impose unnatural meanings upon the text.<sup>11</sup> If our chief responsibility is to "preach the word," our aim in sermon preparation must surely be to find what that word is and what relevance it has for our congregations.

4. The expository sermon must show unity and progress. It is not a rambling commentary on consecutive verses of the passage. Such a procedure may totally ignore logical arrangement, encourage anti-climax, and include a lot of needless details.

Unity is achieved partly by the selection of a sermon theme that reflects the theme of the passage itself. The sermon divisions grow out of the theme; consequently they are derived from the Scriptural text. It is perfectly permissible, in the interest of logical order, to rearrange the ideas found in the text. Such a rearrangement will not destroy their essential meaning and often will aid the movement of the sermon toward the climax. True exposition builds the structure of the sermon out of the Biblical materials at hand. Frequently, however, some of the materials gathered have to be discarded. A minister must learn the

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10. *Ibid.*, p. 72.

11. Miller, *op. cit.*, cc. 1-3, for examples.

art of omitting if the sermon is to move smoothly, show unity, and keep within proper time limits. There will be other days when the discarded ideas can be used. For, as one discerning pew member reminded her pastor, "We want you to preach the whole gospel but not at one time!"

Sometimes a word or phrase may assist the preacher in the development of a sermon. The Fifty-first Psalm is one of the most penitential pieces of literature in existence. It abounds in contrition, the longing for Divine forgiveness and a restoration to useful moral living. One word leaps out at the thoughtful reader, the word "spirit." This suggests a possible topic: "The Spirit of A Cleansed Man." The introduction might give the setting of the Psalm. Three uses of the word "spirit" furnish the divisions of the sermon: The penitent spirit (v. 17); The steadfast spirit (v. 10); The willing spirit (vv. 12-13). The conclusion could easily suggest the possibilities of forgiveness and moral renewal for any person who has lost the joy of his salvation. Obviously, the psalm, so rich in suggestive materials for preaching, could not be used in its entirety, But the essential theme has been preserved and the divisions, placed in logical order according to the expositor's purpose, speak to the theme.

5. The *element of application* should appear in the expository message. To make Biblical truth clear, there must be explanation; to make it relevant, there must be application. Like all good preaching, the expository sermon needs a specific objective. Unless there is a definite purpose, why preach at all? The aim in preaching is more than the elucidation of Scripture. We desire changes in the lives of people. Sometimes one may start with a contemporary need and then relate the Biblical truth to it. At other times he will set forth the principles found in the passage, then make suitable application either along the way or in the conclusion. In any case, the preacher will throw the light of divine revelation upon human need and will present the resources of grace that are sufficient for that need. His sermons will thus disclose the vital relation between the passage and actual life. Though the setting of the text is ancient, the living word through it speaks to personal need and in the present tense.

Any one who has dealt with human nature will appreciate the wisdom of making pointed applications in preaching. Though the plain and energetic proclamation of revealed truth will enlist the imaginations and smite the hearts of many who hear, there are large numbers who show an inability or an unwillingness to apply the message to their own lives. The effective sermon must, therefore, be specific and direct: "Thou art the man;" "This do and live;" "Thou ailest here and there." While the business of conviction and confrontation belong to the Holy Spirit, the minister is still the herald who proclaims the gospel that *touches* every corner of our lives and every area of our influence. The problems of our age may be different from those of the Biblical period but the Scriptures still contain the word we need to hear and in that word is our hope and peace.

#### *Advantages of Expository Preaching*

The expositional type of preaching has several advantages. It has historical precedent whether it be Ezra causing the congregation of returned exiles to understand the words of the Law (Neh. 8:8); Jesus expounding a passage from Isaiah (Luke 4); Peter at Pentecost giving an interpretation of God's acts, with the aid of the prophets; Paul disclosing the purpose of God in Jesus by references to the Old Testament; or the writer of Hebrews giving his understanding of the gospel in relation to the Law and the priesthood. We have already pointed out the fact that in the course of Christianity some of God's noblest heralds have been expositors. Historical usages encourage this form of pulpit work.

A distinct advantage of expository preaching is that it magnifies the Bible. It commends itself to the man who believes that the Bible contains the inspired and authoritative word of God. To set forth that word intelligently and regularly, the preacher must be constantly studying it. Thus he becomes a man of the Book, anxious and able to develop in the people also a thorough knowledge of the Bible. That such a knowledge is often lacking today can easily be ascertained by a simple poll of the people.

But a knowledge of Scripture is not the only result of

expository preaching. People who sit under such preaching are helped to think and live Biblically. Both pastor and people develop what Charles R. Brown has called "the Scriptural point of view" with regard to the great doctrines of our faith.<sup>12</sup> They view the whole panorama of Divine truth rather than the tiny segments found in isolated texts.

Expository preaching adds depth and comprehensiveness to preaching. It enables a man to cover themes and sections of the Bible that he might otherwise have omitted. From the materials in Scripture he can handle controversial ethical issues, challenge un-Christian attitudes and erroneous views, and encourage people in moral living. Is there not clear insight from the Word that can be thrown upon the disturbing problems of family disintegration, race relations, alcoholism, tyranny in political life, and labor-capital conflicts? Is there not help for a person's moral problems? Guidance in our ethical dilemmas?

Over a period of months, then, an expository preacher may cover the range of great doctrinal and ethical teachings, and at the same time he may deal with topics of a devotional, enheartening, and inspiring nature. He is never without some great objective in his preaching. Such a steady diet for the flock will add to their Christian growth and will result in a church that is marked by spiritual warmth and fervor. Men who have followed Biblical preachers in the pastorate can attest the validity of this statement. In a day of topical preaching when men strive mightily to say something *new*, there is need to develop a Bible-centered type of preaching in which men faithfully report the word that is eternally *true*. Expository preaching is a step toward the fulfilment of that need.

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12. Charles R. Brown, *The Art of Preaching* (New York: Macmillan Company, 1942), p. 44.

# *Leadership in a Spiritual Democracy*

BY ERNEST J. LOESSNER

## I. *The Need for Leadership*

Today as never before in the history of the world man is trying to solve the problems of leadership. In government, industry, business, education, religion, and every other area of life the need is for more and better trained leadership. An article in the January, 1958 issue of *Time Magazine* tells the story of industry's schools for executives. Some are operated by the companies, others join with some of the great universities in offering courses in leadership and business administration. The article states, "In 1957 alone, industry sent an estimated 300,000 executives back to school in hopes they would learn to be better bosses."<sup>1</sup> The rapid growth of the divisions of adult education in the universities is another evidence of our effort to meet the need for leadership. Today more magazines and books are being published in the area of leadership than ever before in our history.

The churches are also looking for leadership. In a recent survey of Southern Baptist churches, Mr. J. P. Edmunds, denominational statistician, discovered a need for almost six thousand vocational leaders in non-pastoral ministries. With the movement now under way in our denomination to start 30,000 new churches and missions by 1964 there is need for thousands of additional pastors. The statement is made in the current issue of the *Quarterly Review* that, "Southern Baptists have approximately four thousand ministerial students enrolled in our five seminaries and another six thousand enrolled in our Baptist colleges and universities."<sup>2</sup> God is calling young men and women to serve him in the churches and on the mission fields and they are answering the call by the thousands. God has called some to preach the gospel, others to work

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Inaugural address of Ernest J. Loessner, Associate Professor, School of Religious Education, Southern Baptist Seminary, Sept. 16, 1958.

1. *Time Magazine*, "Schools for Executives," January 6, 1958, p. 6.

2. J. P. Edmunds, "The Survey," *The Quarterly Review*, (Nashville: Broadman Press, July, 1958 issue) p.1.



in religious education or music; but basically the call has come to be a leader. The call to serve a church in any capacity is in reality a call to serve people—as a leader. However, while the churches are in desperate need of leadership, their greatest need is not quantitative but qualitative.

The minister (and I use this term in its broadest sense to include pastors, educational workers, or musicians), when he is called to serve a church, is given heavy leadership responsibility. This leadership responsibility poses several problems for the minister and the churches.

First, there is the problem of how the minister is to exercise this leadership and whether his leadership, both in objectives and methods, is in harmony with the Christian gospel and the nature of the church. Is it possible for a minister's leadership to be out of harmony with the Christian ethic even though his objectives are spiritual and the arena of operation is within the church? Is it possible to treat people as things rather than persons? Is the type of leadership role the minister chooses to follow, a moral choice?

A second problem involved is related to the tensions which arise between pastor and staff and between staff and lay leaders. The modern church staff represents the recovery of the New Testament ideal of the division of responsibility and of labor. Each staff member is a specialist in his field and yet each is a minister—a servant of God and the church. He or she is a minister of the Word, joining hands and hearts with the pastor—the chief servant in the work of the church. Are the tensions and disappointments which often come, related to failure on the part of staff members to understand human behaviour and the processes of democratic action? They seem not to understand the true function of leadership. Lewis Sherrill says, "Leadership is a function of the relationship between persons, or of the relationships between a person and a group . . . and it means that the quality and results of leadership depend upon the nature of the relationships existing between the persons involved."<sup>3</sup> These inter-personal relationships seem

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3. Lewis Sherrill, *The Gift of Power*, (New York: The Macmillan Co., 1955) p. 62.

to present a big problem to vocational staff workers. Also involved is the problem of bringing all the work and programs of the church together into a unity.

How to help the minister see clearly the objectives of his leadership role is the third problem with which this paper is concerned. Is he to produce certain external numerical results, or help people grow in Christlikeness, or both? Is there a conflict between growth of organizations and spiritual growth of persons?

## II. *The Philosophy of Leadership*

Being a leader who is aware of what he is doing and capable of evaluating his procedures and relationships, is a crucial task today.<sup>4</sup> Men coming into places of leadership in the churches have varying concepts of their status and authority. Many borrow their ideas on leadership from the military, from business, or from some former pastor who has become their ideal and example. Henry Lindgren says, "We have all been made conscious at times of the vast differences that exist among the various kinds of people who guide, direct, or supervise our activities. Some of them are likeable and incur little hostility; others are disliked. Much of this difference in acceptance is due to the personalities of the persons involved, but some of it is the result of the kind of leadership roles they display. In other words, whether a leader is liked or disliked depends partly on the kind of person he is, but it also depends on the pattern of leadership he follows."<sup>5</sup> There are three general patterns of leadership followed by church staff members. These are autocratic, laissez-faire, and democratic.

Daniel Davies and Kenneth Herrold say, "The autocratic leader makes most of the decisions, takes few people into his confidence, and generally keeps both authority and responsibility highly centralized in himself."<sup>6</sup> Frequently, this type of leader confesses faith in a democracy,

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4. Lawrence K. Frank, *How To Be A Modern Leader*, (New York: Association Press, 1954) p. 11.

5. Henry C. Lindgren, *Effective Leadership In Human Relations*, (New York: Hermitage House, 1954) p. 119.

6. Daniel R. Davies and Kenneth F. Herrold, *Leadership In Action* (New London: Croft Publications, 1954) p. 11.

but insists that he is the democrat who will run it. He is willing to delegate responsibility, but refuses to share it. His subordinates are given little or no part in making the decisions or formulating the policies which they are expected to carry out. Weldon Crossland describes him as "a kind of one man army of the Lord. He is commander in chief, master sergeant, corporal and private. He is the bride at every wedding and the corpse at every funeral."<sup>7</sup> Usually such a leader lacks faith in people and in himself. Leaders who feel insecure usually tend to be autocratic. They refuse to share responsibility and develop others as leaders, because they fear it might raise up rivals for their positions.

The laissez-faire administrator represents a type of leader who has abdicated his real leadership responsibilities. Weldon Crossland says, "He has developed an immunity to most of the administrative work of the church, as well as its organizations. 'I always leave everything to my laymen,' he states. The fact that the work of his church suffers seems in no way to trouble him, nor does he sense that he is denying his encouragement, experience, and inspiration to his officials who often desperately need it."<sup>8</sup> This type of leader who serves as pastor claims the Lord has called him to preach the gospel and all other church work is for the laymen and women. He is a democratic leader in neutral.

The democratic leader sees himself as a guide and counselor. He helps the group to define and achieve its objectives, not his own; he helps the group plan its program, and develop its method. He seeks to get his followers to work with him not for him. He believes that democracy is dynamic, developmental, and creative, in that it calls for the participation of the many, and places great importance on people and how they fare.<sup>9</sup> "Democracy," says Ordway Tead, "has high in its constituent elements the aim of conserving and enhancing the personality of all individuals, the idea of respect for the integrity of the person and of the primary value of developing persons as worthy and worthful

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7. Weldon Crossland, *Better Leaders For Your Church*, (New York: Abingdon Press, 1955) p. 14.

8. *Ibid*, p. 14.

9. Harleigh B. and Audrey Trecker, *How To Work with Groups* (New York: Whiteside-Morrow, 1952) p. 18.

ends in themselves. Yet, this proposition depends for its acceptance upon the meaning which is read into the word "personality." "I take it," says Tead, "that this includes the discovery and use of unique talents, the fullest possible expression of creative powers, the responsible assumption of a share in shaping the conditions which are formed to make growth in the quality of personal living possible. The idea of personality includes also the acquiring of sufficient knowledge and understanding, the sense of enough status with one's peers, the sentiment of attachment with one's fellows, the possession of enough voice and power in one's society, so that one feels that he in fact is helping to shape the conditions which make possible the achievement of individual, creative release."<sup>10</sup> T. V. Smith makes a distinction worthy of note, between authoritarianism and democracy when he says that the autocratic leader is "strong in proportion to the ignorance of his followers," whereas the democratic leader is "strong in proportion to the intelligence of the followers."<sup>11</sup>

There are numerous ministers today who while giving lip service to the democratic processes, deny them with their actions. Too many of them believe that if the churches are to succeed, they must have leaders with power who can rule with iron hands. Often a leader feels that his program must be adopted by a church before he will consider a call as pastor or staff member. Frequently he will arrange to get certain men elected to subordinate leadership offices who will "go along" with his ideas and programs. He is a dictator disguised as a democrat. His philosophy is—the end justifies the means. This is another example of immoral leadership. Thus we see that the choice the minister makes in determining the type of leader he will be is a moral choice with moral implications involved. He chooses whether he will respect human personality as Jesus respected it or whether he will treat persons as things. It is a moral choice, for it can lead people either to become free or to become slaves. I agree with Franz Winkler that there are only two

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10. Ordway Tead, *Democratic Administration* (New York: Association Press, 1945) pp. 58-59.

11. T. V. Smith, *The Democratic Way of Life* (Chicago: University of Chicago Press, 1936) Chapter 6.

kinds of leadership—moral and immoral. He says, "Immoral leadership . . . may be defined as an attempt to rule by appealing to man's subconscious or unconscious nature, and by circumventing his conscious self-determination." "Moral leadership," he says, "may be defined as guidance contributing to the wholeness of man . . . moral leadership can have one purpose alone: to help the individual to find himself and to fulfill the commands of his higher nature."<sup>12</sup> This would cause us to raise the question, "What kind of leadership is needed in a Baptist church?"

### III. Leadership For a Spiritual Democracy

A Baptist church is a spiritual democracy with each member holding equal rights with every other member. E. Y. Mullins, in his book, *The Axioms of Religion*, says, "Democracy in church government is an inevitable corollary of the general doctrine of the soul's competency in religion. . . . Man's capacity for self government in religion is nothing more than the authority of Christ exerted in and through the inner life of believers, with the understanding always, of course, that he regulates that inner life in accordance with his revealed word. . . . The priesthood of all believers, is but the expression of the soul's competency on the Godward, as democracy is its expression on the ecclesiastical side of its religious life."<sup>13</sup> We believe that the members of New Testament churches were equal in rank and privileges. The offices of pastor and deacon were ordained for service, not for dictation; for leadership, not for lordship. Office in the church was an appointment to service for the common cause. In the distinctions which were made as the gifts of the spirit, all point to differing spheres of service, not of authoritative position.<sup>14</sup> Thus, an autocratic leader in a Baptist church is theologically in error as well as administratively overbearing. Jesus said to his disciples, "Ye know that the princes of the Gentiles exercise dominion over them, and they that

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12. Franz E. Winkler, "The Psychology of Leadership," *The Freeman*, March, 1958, pp. 53-54.

13. E. Y. Mullins, *The Axioms of Religion*, (Philadelphia: Griffith and Rowland Press, 1908), pp. 55-56.

14. I. J. Van Ness, *Training in Church Membership*, (Nashville: Sunday School Board Press, 1908), pp. 74-75.

are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your servant" (Matt. 20:25-27). We believe our churches are spiritual democracies with Christ as the head and each member individually and corporately seeking to do His will.

#### IV. *The Objectives of Leadership*

As a minister begins his work with a church he should ask himself these questions, "What am I trying to do in and through these people?" "What can I do for these people?" "How can I help them to develop to their full potential?" "What am I trying to accomplish in and through this church?" The answers to these questions should help him to state the objectives of his ministry. Tead says, "Where organizations for example, seek the realizing of 'Christian fellowship,' this certainly implies that their own internal affairs should be ordered and operated so that the process of operation would always and at all points tangibly express fellowship. A loving attitude toward one's fellow man; the effort to do justice, love mercy, and walk humbly; the intent to act toward others as we would have them act toward us; the active loving of our neighbors as we love ourselves—these are not accidental achievements or by-products of institutional operation. These are, or should be, of the very warp and woof of the hour by hour human relations and associations, both among the groups internally related and in the contact of all with the outside world."<sup>15</sup>

Andrew W. Blackwood lists eight major goals of a minister. These are, "New Testament evangelism, Christian nurture, household religion, church friendliness, community betterment, home missions, universal brotherhood, and world missions."<sup>16</sup> One might summarize this by stating that the minister's purpose is building Christian personality. The objectives of leadership ought to be evaluated in terms of their contribution, directly or indirectly, to Christian personality. The church, from the human point of view, must be deeply concerned with persons. Gaines S. Dobbins says

15. Ordway Tead, *op. cit.*, pp. 9-10.

16. Andrew W. Blackwood, *Pastoral Leadership*, (New York: Abingdon-Cokesbury Press, 1949), pp. 16-19.

of the church, "Its building and equipment, its finances and activities, its organizations and services, its preaching and teaching, its evangelism and missions are all directed to one end—the remaking of life. What will be the effect of this on personality? is the crucial question of the minister as administrator. . . . Thus every problem is viewed in the light of the needs of persons—how they can be led to Christ and into his service and likeness, how life may be remade closer to the divine ideal."<sup>17</sup> A minister's objectives ought to be set in the framework of persons who have been redeemed, reborn, and grouped together voluntarily in a "beloved community." An interest in persons should lead to an interest in the growth of persons. Thus the chief aim of the minister ought to be expansion of the opportunities of persons to grow in spiritual values toward maturity. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

The minister's chief role is that of leader or guide in the development of Christian personality and in the building of a spiritual climate which will be conducive to the growth of a true spiritual community with Christ as the head.<sup>18</sup> He is a leader motivated by love, with vision and compassion. He has faith in people and the democratic processes. He believes that people grow through voluntary co-operation, not coercion. He strives to be an artist in the realm of human relationships.

In the local church the minister must maintain right relations with the members of the church and the other members of the church staff. In all of his relationships he must be aware of his opportunities to help people grow in Christlikeness and to help maintain God's gift of *Koinonia* in the church.

One way people grow is by becoming involved in developing and maintaining the policies and programs of the church. Telling people what to do and how to do it does not produce growth. The more people are told, the more they expect to be told. People who have had little to do with

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17. G. S. Dobbins, *Building Better Churches* (Nashville: Broadman Press, 1947) p. 151.

18. *Ibid.*, pp. 232-235.

determining what they should do and how they should do it become dependent and content to remain like the canary, in captivity. They will always want to come right back to the cage when taken out of it.<sup>19</sup> Ministers who believe in democracy are often prone to use exploitation as a means of leadership. Basically this type of leadership according to C. A. and Mary Weber, "involves 'selling,' 'persuading,' or 'convincing' people to accept a 'solution' which has been ready made. Usually the whole truth is never told; only favorable facts are presented; other important and relevant information is withheld or twisted."<sup>20</sup> "Strong leadership," according to Weber & Weber, "is not incompatible with the democratic method; rather it can be a means toward it. With the immature, the democratic leader may find it necessary to chart policies, the consequences of which the immature cannot conceive. As people grow, such a leader should gradually and certainly release energies of growing members by giving them increasingly greater parts in the determining of policies. Democratic leadership means that domination is inversely proportional to the ability of the people involved to foresee the consequences of policies."<sup>21</sup> Leadership must also create a climate which is conducive to the use of intelligence in solving problems and planning policies.

Therefore, the leader has the responsibility not only for carrying out the formal functions of his office, but also of informing and training others in democratic processes, and leading the people to have an understanding of the nature of the Christian gospel and an awareness of the life and program of the church. A church which operates in the framework of a spiritual democracy is dependent upon an informed membership for its success and usefulness in the world. Our concept of the church in terms of the universal priesthood of believers and *Koinonia* compels us to enlist and train lay leadership. There is a danger just now among Southern Baptists of "professionalism" in our churches. With the coming of multiple ministers in the churches who are

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19. Paul Bergevin and John McKinley, *Design For Adult Education In the Church* (Greenwich: Seabury Press, 1958) p. 46.

20. C. A. and Mary E. Weber, *Fundamentals of Educational Leadership*, (New York: McGraw-Hill Book Co., 1955) p. 23.

21. *Ibid.*, p. 23.



each specialists in their own fields we are in danger of wanting to "hire" people to do the work of the church. These vocational workers are needed, not to "run the church" but to enlist and train increasing numbers of lay people for the work of the church. Howard Grimes says, "leadership must come out of an *informed* commitment. . . . It is important that the "average" layman have some intelligent comprehension of what it means to live as a Christian in the twentieth century; it is an absolute requirement that the layman who works with children, youth, and adults in a leadership role have this prerequisite."<sup>22</sup>

The pastor of a Baptist church faces a serious dilemma at this point. His training in college and seminary has been centered in preparation for a preaching and counseling ministry, but upon assuming the pastorate of a church, he finds (what seems to be) a disproportionate amount of his time being consumed with administration. Even in a church with a staff of trained assistants the pastor is not completely relieved of administrative responsibilities. Often, however, the pastor's failure to get relief from certain administrative work is due to his inability to share responsibility with the members of his church and vocational staff. The quest for power and popularity, the desire to be an executive who directs others, and the vanity of self glory, often cause many pastors to hold on to responsibilities which might be borne by others. This desire on the part of a leader to be involved in every aspect of the church's activities is often the result of a wrong concept of his office and of the nature of the church. He wants to play the part of the autocratic executive with subordinates to answer his every beck and call. He sees the church as a business house with a chain of command and himself as the commander in chief who passes orders down the line. He forgets that the church is the body of Christ, a redemptive fellowship in which people are loved, respected and taught to serve voluntarily. He would use the wisdom of the business world without transforming it to fit the ends and needs of the church. Grimes says, "The danger, then, is that the minister will borrow from the world the concept of the executive and fail to baptize this

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22. Howard Grimes, *The Church Redemptive*, (New York: A-  
bingdon Press, 1958), p. 140.

concept with the more inclusive one of the nature of the church as the Body of Christ."<sup>23</sup>

In considering the nature of the minister's role we must remember his responsibility to help people know God through Jesus Christ and grow in spiritual maturity. For example, a pastor's efforts to influence people toward this end through preaching are often thwarted by his personal relationships with the members of his staff and church. If he uses administrative methods which prevent the growth of Christian personalities and cause tension between individuals, his preaching will fall upon barren ground. His actions will always speak louder than words in influencing the lives of people.

The concept of the leader as one who helps to create a permissive climate which is conducive to spiritual growth ought to permeate every area of the minister's work and life. It will lead the pastor to see the necessity of an educational approach to his ministry, which will serve as a unifying principal for his task. It will help him to see the church as a whole and not as the church and several added organizations. Dobbins says, "Rather, he will have a church which is a school, of which he is the supervisor, with various correlated activities of worship, teaching, training, service, recruitment, care of membership, public relations, officer and teacher training, organization and administration. About him will be staff, officers, teachers, leaders, helpers, as in any well-conducted school."<sup>24</sup> Together they will be building a functioning New Testament church. The pastor as "chief of staff" will build a team of workers who participate with him in the affairs of the church and in helping men to have a saving encounter with God and grow in His grace. This does not mean that he will put any less emphasis on preaching. It must always have first place. Rather, he will see preaching as a part of the total church program.

In many of the churches, such a task calls for additional vocational workers who are specialists in their fields and serve as assistants to the pastor. Such vocational staff workers serve as leaders in the areas of counseling, religious education, music, recreation, business administration, and the

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23. *Ibid.*, p. 156.

24. G. S. Dobbins, *op. cit.*, p. 198.

like. These non-pastoral ministers have proved a blessing to the churches, and have strengthened the work of the pastors. An outsider observing the growth of church staffs might think that utopia has finally been reached. But such is not true. Too often there is disappointment, short tenure of service, and tension on church staffs—things which of themselves do not promote spiritual growth for vocational workers or church members. These ministers are well-trained as specialists for their tasks, but seemingly lack one thing—the art of getting along with people. Pastors and other staff members often forget that they are to exemplify the life of the lowly Nazarene. They forget that they are laborers together with God. Their assignments and work may differ in kind, but the ultimate purpose is the same. Many cannot see the nature and task of the church because they become too involved in their own little world of specialized work. Sometimes their tensions are brought on because they try to super-impose a set of plans or a program on persons who have had no part in the planning or decisions. This represents trespassing on the freedom of people, treating them as things, not persons, and usually results in hostility and tension. This is another evidence of ignorance of human relations on the part of Christian leaders. They become so involved in trying to grow organizations that they forget to help people. "Organizations must never become ends in themselves, using persons arbitrarily for the accomplishment of institutional objectives."<sup>25</sup> This is not to say that the minister should do away with organizations. On the contrary he should use organizations as a means of reaching, teaching, winning, and developing people for the kingdom. Organizations are means, not ends. Three things must be done if there are to be happy harmonious relationships on church staffs. First, the pastor as chief administrative officer must adopt democratic principles of working with others. He must see the church as a whole and accept the importance of each area of church work. Second, staff members must see their tasks as person centered, not organization centered. They must understand the objectives of the church and see their work as an integral part of the church

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25. Harry C. Munro, *Protestant Nurture*, (Englewood Cliffs: Prentice Hall Inc., 1956), p. 9.

program. They must be willing to work happily in subordinate positions as team members. Third, there must be a thorough understanding of persons both from a theological and psychological point of view.

#### VI. *The Leader Himself*

Techniques of administration alone do not make a successful Christian leader. What he is as a person is of greater importance than the leadership role he assumes. A Christian leader is first of all a Christian. He or she must have a vital saving experience with Jesus Christ as Lord and Saviour. While this may sound like a trite or pious statement it is nevertheless true and fundamental. Out of this redeeming experience and in answer to the call of the still small voice of God to dedicate his life to Kingdom service—the minister serves. He serves because he can do nothing else; the call of God, the response of his will and the desire of his heart, compel him to give his life in the service of Christ. Out of an abiding fellowship with God and empowered by the Holy Spirit he goes about his daily tasks. He is genuinely in love with God and man. His leadership grows out of faith and love. He is God's man living out the life of Christ in the midst of his people. His source of power is from above, not from the results of manipulating people or from his own personality. He is a man of poise because he is a man of power. He is a man of patience because he is a man with a mission. He has found the pearl of great price, giving him a joy and holy enthusiasm which he must share with all men. The desire of his heart and the prayer of his life is that men shall come to know Jesus Christ as Saviour. He is first and foremost a witness of God's grace, whether he serves as pastor, teacher, educational worker, or musician. His witness will not be in words only but in the living out of Christ's life before his people.

The Christian leader not only has faith in God, he has faith in people. This faith gives him a basic respect and concern for human personality. It involves an attitude of understanding other people, of being interested in them and of respecting them as individuals. His love for people causes him to serve them. He serves not in order to benefit him-

self but that they might know God and grow in spiritual power. The Golden Rule is the basic principle which guides his relationships with others.

The leader must believe in himself if he is to be capable of believing in and serving others. Franklyn Haiman reminds us that, "The insecure and deprived personality has not the basic requisites for full and free belief in others and for identification with their problems and needs. Psychologists have discovered again and again that people who are "too wrapped up" in their own problems are simply incapable of being much concerned with the problems of others."<sup>26</sup>

The Christian leader's life and service is motivated by love for God, His church, and people. In this love his basic devotion is directed outward, away from self to other selves. Without love there can be no poise which is rooted in spiritual power, and there can be no deep concern for the infinite worth of individuals. The Christian leader would say to his people in the words of 2 Corinthians 5:14 (RSV), "The love of Christ controls us, because we are convinced that one has died for all that those who live might live no longer for themselves but for him who for their sake both died and was raised." The minister learns to live and work under the controlling power of Christ's love. Such leadership brings about relationships which would permit God's gift of *Koinonia* to his people. When the love of Christ controls his life the leader responds in loving service to man.<sup>27</sup>

He loves the church—the body of Christ, a redemptive fellowship of the people of God. He loves the whole people of God. He loves the whole church—every man, woman, and child in it—every organization and part of it. He seeks to help people grow in Christlikeness, and the organizations to grow in numbers and effectiveness. He sees himself in the church not as the "big boss," or "big chief," but as the "chief servant." He accepts the admonition of 1 Peter 5:2-3 (RSV), to "Tend the flock of God that is your charge, not by constraint but willingly, not for shameful gain but eagerly, not as domineering over those in your charge, but being examples to the flock."

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26. Franklyn S. Haiman, *Group Leadership and Democratic Action*, (Boston: Houghton Mifflin Co., 1950), p. 115.

27. Andrew W. Blackwood, *op. cit.* pp. 263-264.

# Book Reviews

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## I. Biblical Studies

**Commentary on Genesis, Volumes 1 and 2.** By Martin Luther. Translated by J. Theodore Mueller. Grand Rapids, Michigan: Zondervan Publishing House, 1958. \$5.95 each volume.

Professor Mueller of Concordia Theological Seminary, St. Louis, Missouri, has brought to the average reader a translation of Luther's massive original work on Genesis in modern English vocabulary. Besides modernizing the translation, he has produced an abridgement of the original which preserves the distinctive work of Luther, yet avoids some of the repetition which one encounters in the original.

The reader should be aware that revolutionary changes in the interpretation of Genesis have occurred since the time of Luther. Luther approached the book from both a pre-critical and pre-scientific viewpoint which caused him to regard the book as the work of Moses and the account of creation as a literal historical description. His dating system was that followed by the Septuagint which placed the time of creation about 6000 B.C., a commonly held idea before the time of Archbishop Ussher. For these reasons, this book cannot be recommended as a basic source for the study of Genesis although there is value in having it as a secondary source because of the devotional value of Luther's approach to the Scriptures. It is always refreshing to share in his bold, decisive faith even though one realizes at the same time that academic research has moved beyond his times.

Joseph A. Callaway

**The Gospel According to Saint Luke.** By A. R. C. Leaney. New York: Harper and Brothers, 1958. 300 pages. \$4.00.

This book is the third in an international commentary series being issued in the United States and Britain. Although the critical questions are by no means ignored, the commentary is designed to emphasize the religious and doctrinal import of the gospel. Luke is recognized (and rightly so) as being more than a mere editor or accurate reporter; he is also a theologian in his own right whose doctrinal interest plays a part in shaping his gospel. One quarter of the book is devoted to introductory matter, the most of this to short essays on theological and historical questions. This, along with the author's own translation of the text, is perhaps the most important contribution of the book. While appreciative of Professor Leaney's recognition of thematic and symbolic design in the gospel, one may demur at some particular points. Does Luke really view the blind man of Luke 18:35 as a symbol of the apostles' misunderstanding of Christ's messiahship (Luke 24:31)? The parallel drawn

between the temptation in Luke 4:9 and the escape in Luke 4:29 also seems a bit forced. By and large, however, the author's comments are suggestive and at times provocative. The work evidences the author's thorough acquaintance with the relevant Lucan background and with current thought and writing in this area and, what is more, an unusual ability to make appropriate use of these tools.

E. Earle Ellis

**The Gospel Tradition and Its Beginnings: A Study in the Limits of Form Geschichte.** By Harold Riesenfeld. London: Mowbrays. 2/6 (35¢). 30 pages.

The significance of this short monograph, delivered in Oxford before a 1957 congress of teachers of religion in British public schools, has given it "feature" position in one periodical (*Expository Times*, February, 1958) and a rather sharp critique in another (*Journal of Biblical Literature*, July, 1958). The attention is justified. If Riesenfeld's thesis is persuasive, it will shift the entire foundation of form criticism; and Dibelius' famous dictum, "Im Anfang war die Predigt," will pass from the contemporary stage of scholarship to the "history of interpretation."

For Dibelius' "In the beginning was the preaching," Riesenfeld proposes to substitute, "In the beginning was the school." Since its genesis *Form Geschichte* has presupposed that the literary elements or forms—parables, sayings, miracles of Jesus—took shape in the preaching and controversies of the early Christian community. This was viewed as a creative enterprise which freely interpreted, supplemented, and often invited the material which came to make up our present gospels.

Riesenfeld criticizes this presupposition of the form critics on three scores: First, the very existence of this "anonymous creative generation" is itself a "miraculous and incredible factor" (page 9). Second, in separating the gospel elements, under this scheme, into the "core" and "accretions," scholars have set out from a conception of Jesus which has been constructed *a priori* and have been asked what portions of the gospel material accord with this conception. Lastly, the view that early preaching is the source of gospel traditions is a picture drawn not from First Century Judaism but from a modern pastor constructing a sermon.

Riesenfeld contends that the gospel tradition belongs to a unique category whose *Sitz im Leben* can be found in practices of the rabbis in dealing with "holy" tradition. Such tradition was never the property of the community but was possessed and shaped by an "exactly defined group within the community" (page 18). In the case of Christianity, it was, of course, the Twelve and a few others who had sat at the feet of Jesus. "This means more than his mere preaching in their presence. He gave them instruction and in this we are reminded, *mutatis mutandis*, of the method of the Jewish rabbi. And this implies that Jesus made his disciples, and above all



the Twelve, learn, and furthermore that he made them learn by heart." (Page 24)

The significance of Riesenfeld's thesis is that, if true, the forms incorporated into the gospel narrative were not *Sitz im Leben der frueh Kirche* but *Sitz im Leben Jesu*, viz., as the rabbi instructing or catechizing his disciples. Since this material was regarded as "holy word," it would be handled with extreme care. Hence, the gospel material may be regarded as "historical" in a very high degree with a minimum of interpretive creation in it.

The merit of Riesenfeld's argument is that, being based on rabbinical practices of the day, it has greater historical probability than the "free preaching" basis of earlier form critics. Whether the theory outruns the evidence is a question which cannot be answered "off the cuff." Certainly, Riesenfeld needs now to elaborate his views in a fuller and more thoroughly documented treatment. Nevertheless, his booklet is an informative, provocative and altogether fascinating presentation.

E. Earle Ellis

**Many Things In Parables.** By Ronald S. Wallace. Edinburgh: Oliver and Boyd, 1958. 218 pages. 15 s. net.

Here is an excellent book for preachers and laymen. Under the heading, *The Mystery of the Kingdom*, six parables are interpreted; seven under, *The Offer and Cost of Citizenship*; nine under, *The Marks of the True Citizen*; four under, *The Tragedy of Those Without*; and four under, *Warnings To All*. The Scripture text of each parable is printed, and appropriate headings indicate the progress in the thought of the parable. The author's scholarship and exegesis are of a high order, and his interpretations are pointed straight to practical living.

William W. Adams

**Christ In The New Testament.** By Charles M. Laymon. New York; Nashville: Abingdon Press, 1958. 256 pages. \$3.50.

The author, educated in the best universities of America and Britain, teacher of Bible and related fields in several colleges, is now editor of adult publications, Editorial Division of the Board of Education, the Methodist Church. His book belongs in the studies of pastors and in the classrooms of good students in colleges and seminaries. The 27 New Testament Books were written by Christ's followers, as they were developing and defining their faith in Christ. Because these authors differed widely in their personal experiences, and in their geographical, educational and philosophical backgrounds, there is wide diversity (as well as unity) in their portraits of Christ. We need to study Christ in the New Testament, as nearly as can be done, in the light of all we can know of the writers of New Testament Books, and in the light of the growing understanding of Christ. Thus we study Christ in Acts, one chapter; in Paul's writings, four chap-



ters; in *The Synoptics*, three chapters; in John's writings, two chapters; in Hebrews, one chapter; in Revelation, one chapter and in *The General and Pastoral Epistles*, one chapter. The closing chapter, *One Lord and One Faith*, summarizes Christ in the New Testament. Study this great book, ignoring the interpretations and views that are still in debate.

William W. Adams

**Studies in the Johannine Writings.** By Daniel Lamont. London: James Clarke and Co., 1956. 176 pages. 10s.6d.

This is a memorial volume commemorating the ministry of Daniel Lamont (1869-1950), a beloved leader in the Church of Scotland who for almost twenty years was Professor of Apologetics, Christian Ethics, and Practical Training in New College, Edinburgh. As such, it will be of greatest value to those who were students and friends of Dr. Lamont.

The book is composed of three sections: the first is a fifty page Memoir of Lamont's life written by the editor, George R. Logan; the main section consists of twelve studies in the Johannine literature; the Appendix is a typical sermon of Lamont on a Johannine text, I John 5:20. The biblical studies are sub-divided into an introduction, six essays on the Fourth Gospel, two on the Johannine Epistles, and three on the Apocalypse. These popular expositions, prepared originally for a weekly religious magazine, testify to the rich devotional spirit and conservative theological position of the author. Critical questions are not allowed to intrude; it is clear, however, that in this regard the positions of B. F. Westcott are generally accepted. While these studies have obvious merit, they will not serve the student in search of stimulation and information as well as the larger theological expositions to be found in the commentaries of E. C. Hoskyns and R. H. Lightfoot.

William E. Hull

**The Letter to the Romans.** By William Barclay. Philadelphia: The Westminster Press, 1958. 244 pages. \$2.50.

William Barclay is a competent New Testament scholar who is unusually gifted in placing the riches of his researches at the disposal of pastors and laymen. In addition to regular columns in religious periodicals, from which two stimulating volumes of word-studies have already been published, he is currently engaged in providing a simplified commentary on the entire New Testament in a series of small books called "The Daily Study Bible."

This contribution to that series on the Epistle to the Romans is a model of exposition. Without attempting to duplicate the larger commentaries of Sanday and Headlam, Dodd, Gifford, Kirk, Denney, Barth, and Nygren, to which tribute is paid, Barclay sets forth in lucid fashion the understanding of Romans which such studies make possible. The Epistle is divided into seventy-one sections, a fresh

translation by the author is offered, followed by appropriate comments set forth in most succinct and orderly manner. Though written for those with no knowledge of Greek, the author is especially successful in conveying the thrust of the original language. This book will make an excellent companion to personal Bible study, family devotional reading, and popular Bible teaching. The sparkling titles given to each section together with the neat arrangement of material makes the book well adapted for use in expository preaching. Here is a splendid guide to the study of Romans.

William E. Hull

**Study in Ephesians.** F. L. Cross, Editor. London: A. R. Mowbray and Co. Limited, 1956. 121 pages. 12s.6d.

F. L. Cross, Lady Margaret Professor of Divinity in the University of Oxford, not to be confused with Harvard Professor F. M. Cross, Jr. of Dead Sea Scroll fame, has rendered a useful service in recent years as the editor of several significant publications (*The Jung Codex*, 1955; *The Oxford Dictionary of the Christian Church*, 1957; *Studia Patristica*, 1957; *Studies in the Fourth Gospel*, 1957). In the present volume he has collected eight essays originally delivered as evening lectures at the third Theology and Ministry Convention which met in Oxford during July, 1955. As pointed out by the editor, the studies were prepared on short notice, with little or no consultation between speakers, and with no thought of publication. It is hardly surprising, therefore, that in this permanent form they are less than impressive.

J. N. Sanders argues the case for Pauline Authorship with little of his accustomed forcefulness and insight. Thus, by comparison, D. E. Nineham's case against Pauline authorship here appears to be the stronger, though it is admittedly dependant on the substantial study of C. L. Mitton, *The Epistle to the Ephesians*. E. K. Lee gives a neat treatment of the subject, "Unity in Israel and Unity in Christ," which seems clearly to depend on Stig Hanson's *The Unity of the Church in the New Testament, Colossians and Ephesians*, though this important work is not mentioned. D. E. H. Whiteley's essay on "Christology" is superficial and discursive, as is C. P. M. Jones' "The Calling of the Gentiles," which never really comes to grips with Ephesians itself. S. M. Gibbard's treatment of "The Christian Mystery" is no more useful, being preoccupied largely with Anglo-Catholic questions, as is also the discussion of "The Pauline Catechesis" by R. R. Williams. Perhaps the best contribution is by S. F. B. Bedale, who in stimulating fashion presents some useful research on "The Theology of the Church."

This book will acquaint the general reader with some of the critical and theological problems currently being discussed in connection with the Book of Ephesians. It will be of limited value only to the persistent student acquainted with such matters.

William E. Hull

**Archaeology and the Pre-Christian Centuries.** By J. A. Thompson. Grand Rapids: William B. Eerdmans Publishing Company, 1958. 140 pages. \$1.50.

At a time when book prices are constantly rising, one welcomes this inexpensive yet competent work which introduces the student to most of the relevant archaeological material that bears upon the post-exilic history of Israel. It is a most complete little volume in that it contains maps, interesting illustrations, a comparative chronological chart of the period from 600 B. C. until 4 B.C., an index of subjects and persons, of authors, and of Bible references. The subject matter is organized very clearly within the chronological periods of the days of the Exile, the return of the Jews from exile, the Persian Period in Palestine, the Jews outside Palestine in the Fifth Century B. C., the Greek Period, the religious community of Qumran, and the days of Herod the Great. The information from archaeological research has been drawn from representative books and periodicals published by the leading scholars of our day.

Professor Thompson works from a traditional approach to the Bible and does a good job of interpreting the relevance of contemporary archaeological research. However, he is strangely silent on the bearing of the Elephantine Papyri upon a possible late date for Ezra and also the possibility of dating Daniel during the Maccabean Period. He implies on pages 24 and 25 that the Book of Daniel should be placed during the Babylonian Period although he notes that the history of the troubles between the Ptolemies and Seleucids preceding the Maccabean Period is told in a peculiarly disguised fashion in Daniel, chapter 11 (page 85). In the discussion of Ezekiel's prophecy, there is no mention of the possible relationship between the Dan'l of Ezekiel 14 and 28 and the Dan'l of the Ras Shamra Texts. However, some of these things are controversial matters and one would not expect the author to come to a satisfactory conclusion on all debated problems of this period of Bible study.

This is a comprehensive, well written, up to date review of the bearing of archaeological research upon the period under consideration written from the standpoint of a traditional approach to the Bible. Today's students are not well informed without being acquainted with this line of scholarship.

Joseph A. Callaway

**The Ancient Library of Qumran and Modern Biblical Studies.** By Frank Moore Cross, Jr. Garden City; New York: Doubleday and Company, 1958. 196 pages. \$4.50.

Although there has been a literal flood of books on the Dead Sea Scrolls in the last five years, this one by Frank Cross is a delightful addition. No scholar is more qualified than Professor Cross of Harvard to write such a volume. His intimate association with the study of the scrolls began with their discovery and has continued without interruption. He has succeeded in making the book popular and readable without sacrificing scholarly standards. The chapters

deal with (1) the discovery of the materials, (2) the Essenes, the people of the scrolls, (3) their Righteous Teacher and Essene Origins, (4) the O. T. at Qumran, and (5) the Essenes and the Primitive Church. In a postscript there is a discussion of the Essene faith and the Christian gospel. This is perhaps the best general discussion available on the scrolls and their significance.

Morris Ashcraft

**The Eye Goddess.** By O. G. S. Crawford. New York: The Macmillan Company, 1958. 168 pages. \$10.00.

Dr. Crawford, in this well-illustrated volume, has attempted to trace an ancient cult from early second millenium B. C. to the present by the use of discovered drawings, statues, scratchings, etc., found in widely scattered places from Syria, Greek lands, Spain, Britain, Africa, the islands of the sea and even in modern times. The reader will be amazed at the wealth of material if not convinced by the theory which attempts to hold them together.

Morris Ashcraft

**The Manual of Discipline.** Translated and Annotated with an Introduction. By P. Wernberg-Moller. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1957. 180 pages. \$6.00.

The William B. Eerdmans Publishing Company is to be commended for publishing volumes such as this, which because of their scholarly nature will not enjoy the popular distribution enjoyed by a previous work on the subject, *Second Thoughts on the Dead Sea Scrolls* by F. F. Bruce. The present translation of *The Manual of Discipline* was made from the *Studies on the Texts of the Desert of Judah*, edited by J. Van der Ploeg, Vol. I, Leiden: E. J. Brill, 1957. It is a very technical work consisting largely of translation, textual notes and comments thereon, but has an introduction of twenty-one pages which makes the work intelligible even to the uninitiated reader.

Morris Ashcraft

**Israel and the Aramaeans of Damascus.** By Merrill F. Unger. Grand Rapids, Michigan: Zondervan Publishing House, 1957. 189 pages.

Utilizing the discoveries of archaeology and his abundant knowledge of the Old Testament period, the author has written a very readable and enjoyable history of the city of Damascus and the people who lived there. He has dealt with the founding of the city and some early history, but has devoted most of the book to that part of the history of Damascus which overlaps with the history of Israel and ends with the fall of Israel.

Morris Ashcraft

## II. Historical Studies

**Pictorial History of Protestantism.** By Vergilius Ferm. New York: Philosophical Library, 1957. 368 pages. \$10.00.

The values of this volume, which gives "a panoramic view of Western Europe and the United States," consists in four things: (1) popular treatment in language which is easily understood; (2) comprehensive coverage of American Protestant bodies; (3) a brief description of the beginning of various Protestant denominations which have communicants in the United States; and (4) pictorial aids, consisting of photographs, portraits, facsimiles of historic documents, sketches, and charts and graphs. Particular attention is given to hardships and crises which produced the various denominations. Whippings, imprisonments, auto-da-fe, assassinations, etc., come in for disproportionate treatment, but of course such events constitute the heroics of Christian history. There are factual errors, but they are to be expected in such an ambitious volume. Ferm has rendered a valuable service in editing this attractive pictorial history which churches possessing good visual aid equipment can use profitably.

Hugh Wamble

**The Methodist Episcopal Church 1845-1939**, in two volumes; "Widening Horizons 1845-95," being the first volume. By Wade Crawford Barclay. New York: The Board of Missions of The Methodist Church, 1957. 1211 pages. \$4.50.

This is the third volume of a proposed six volume "History of Methodist Missions" which Barclay, an outstanding Methodist editor, educator, and administrator whose service has stretched across six decades, was commissioned in 1944 to write. The first volumes deal with American beginnings of Methodism and the efforts of Methodists during the critical period which was climaxed by the division between Northern and Southern Methodists over the slavery question in 1844. This present volume deals with the home and foreign mission activities of Northern Methodists between 1845 and 1895. Following a good treatment of the social, theological, economic changes of the last half of the 19th century, Barclay gives exhaustive and, to some degree, boring attention to mission areas, personalities, achievements, statistics, etc. A careful reading, however, will reward one with an understanding of the changes in the inner life of American Methodist churches and of foreign mission centers, and such an understanding is helpful, for similar changes took place in other denominational bodies.

Hugh Wamble

**One In Christ.** By K. E. Skydsgaard. Philadelphia: Muhlenberg Press, 1957. 220 pages. 14.00.

This book, with the exception of the first chapter, originated as a series of lectures on Roman Catholicism and Protestantism given

at the People's University in Copenhagen during the spring semester, 1953. The author is a Danish Lutheran Theologian. He makes an effort to contribute to the mutual understanding of the two groups, Roman Catholics and Protestants. However, the likenesses and contrasts are largely between Roman Catholics and Evangelical Lutherans, rather than other Protestant or Evangelical groups. The seven chapters are: Fellowship and Division, The Two Parties, Scripture and Tradition, The Church, Faith and Grace, Means of Grace and the Worship of the Church, The Saints and Virgin Mary. The author concludes that the two groups are surprisingly close to being one in some areas, but that the gap is widening in others, as in the attitude toward the Virgin Mary.

Leo T. Crismon

### III. Theological Studies

**The Presence of Eternity: History and Eschatology.** By Rudolf Bultmann. New York: Harper & Brothers, 1957. 171 pages. \$3.00.

Rudolph Bultmann's Gifford Lectures for 1955 reveal a man who is almost as at home in the philosophy of history as he is in his own chosen field of New Testament study. Yet as the book is finished, one feels that it is the work of an amateur in the philosophical realm. Many of the insights are good and Bultmann's mind is such that even in this field his gifts show through, but he sometimes makes authoritative statements which a better equipped philosopher might not make. Even at the level of the New Testament, Bultmann often is guilty of allowing his presuppositions to color the testimony of the early church.

Bultmann undertakes a critical examination of Western philosophers of history. He examines the Greek and Roman doctrines which take nature as the basic analogy for understanding history and regard human destiny as ruled by immanent laws that can be psychologically detected. He shows that, for the Hebrew, history finds its unity in God's purpose for his people, and that, for the Hebrew prophet and historian, the real problem was how such a purpose could be achieved among a rebellious people. In the New Testament the Greek cyclic view of recurring judgments and crises is challenged by an eschatological emphasis which gathers all history into a final end of the age in which God will triumph in judgment and in redemption over the disobedience of men and the chaos of the world. Already, in the New Testament, the delay of this 'end' meant the historicizing of the eschatological hope in Paul and John. The end is now regarded as being realized in the present, as having already come in Jesus, and its future aspect retreats into the background. So there develops the later Christian view, exemplified in Augustine's 'City of God' of a historical process which the divine providence overrules and guides to its final consummation. As Bult-

mann sees it, this viewpoint is secularized in the idealism of Hegel and the dialectical materialism of Marx. Both these systems retain the sense of teleology in history, the belief in its unity, and the idea of the eschatological attainment of perfection. The last stage in the process is one of naturalization and relativism, as exemplified in the thought of Spengler and Toynbee respectively. The issue of meaning in history is abandoned in the later stages of this analysis. Bultmann is the informed amateur, leaning heavily on the work of Karl Lowith and R. G. Collingwood.

We must now assess the positive contribution. What was the truth in the eschatological viewpoint of the New Testament? Taking the Pauline and Johannine transformations of eschatology, as he interprets them, Bultmann holds that their ultimate implication is that the enduring subject of history is man. He battles against the naturalism, relativism and nihilism of today by affirming man's significance and historicity in the light of the realized eschatology of the New Testament. Man's historicity does not mean relativism or determinism. In the light of the New Testament, it means that the present is a moment of decision in which past and future may be gathered up and transformed. Man becomes truly historical as he makes his decision about existence in encounter with the Christ event. This supreme event challenges all relativism, and the anthropology implicit in it uncovers the depths of man's historicity and gives it a transcendent ground. The weakness is that Bultmann does not offer us at this point an adequate Christology to justify his claim. The scepticism with regard to the historical Jesus colors his approach at this point. Jesus Christ cannot be canalized and treasured in traditions or institutions. As men are confronted with the Word of God in preaching they are driven into a situation which faces them with an eschatological question about their existence and involves them in 'history'. A transient occasion may, under this impact, become an event. Jesus Christ is the revealer in this event, and here we concur, but what does he reveal? This is not redemptive revelation in the New Testament sense, but rather revelation of the latent possibility in the events that beset man's life whereby they may become truly eschatological. The revelation is not concerned with God but with man's existence. On the score of demythologizing the eschatological and reducing it to the existential, and on the charge of radically changing the content of revelation, Bultmann stands condemned.

One final stricture must be made. When history is reduced to the existential level, and the cosmological and social elements of eschatology are ignored, we are left with a philosophy of history strangely at variance with the Old Testament social concern and the New Testament vision of a new heaven and a new earth. Are all man's creative strivings and all his cultural patterns so much rubbish cast on the bonfire?

E. C. Rust



**A Companion to the Bible.** Ed. by J. J. Von-Allmen. New York: Oxford University Press, 1958. 479 pages. \$6.00.

This translation of an admirable French theological word book of the Bible is a welcome addition to our studies in biblical theology. The work of a well-equipped team of French Protestant biblical scholars, it offers in much shorter compass than the long and many volumed 'word book' of Kittel a veritable mine of information on biblical words and their meanings. It should be placed on the shelves of every theological student and working minister as an indispensable aid to biblical study. Every word that can have any real theological significance is dealt with — covenant, soul, spirit, Israel, Jesus, Law, to name only a very few — and generally in a way calculated to stimulate the interest and concern of those who read. This is a seed book for further study and a mine of information from which the working minister can dig in his sermon preparation.

E. C. Rust

**The Doctrine of Eternal Punishment.** By Harry Buis, Philadelphia: Presbyterian and Reformed Publishing Company, 1957. 148 pages. \$2.75.

The author, trained in a Seminary of the Reformed Church in America and serving as pastor in that denomination, shows that eternal punishment is clearly taught in the Old Testament and New Testament. The doctrine was believed and taught by most of the Church Fathers, the theologians of the Middle Ages, and the Reformers. After the Reformation both Protestants and Catholics accepted the doctrine. In the eighteenth century a rebellion started against the doctrine and it increased in the nineteenth century and on to the present. This rebellion is represented largely by Universalism and Annihilationism. Of these the former is based not on divine revelation, but on human reasoning, (" . . . the denial of hell has gone hand in hand with the denial of the infallibility of the Scriptures.") and the latter is based on arbitrary interpretation of a few passages of Scripture. The author states, "We believe in this doctrine because it is Biblical, it is morally sound, and it is realistic in an obviously sinful and suffering world."

Leo T. Crismon

**The Millennium.** By Loraine Boettner. Philadelphia: The Presbyterian and Reformed Publishing Company, 1958. 380 pages. \$4.50.

This book is especially welcome because it surveys with great skill the historical expressions of the postmillennial, amillennial, and premillennial positions. Dr. Boettner also attempts to set forth the Biblical interpretation which undergirds each of the three views, but he does this with much less success. Because the postmillennial



and amillennial views are treated in the first 136 pages, while the next 239 pages are given to premillennialism, one might suppose that this book is a brief for premillennialism. Nothing could be farther from the truth!

Dr. Boettner persistently identifies Dispensationalism with premillennialism, assuming that the two cannot "be logically separated." (p. 375). He severely castigates this view as leading to serious error at these points: (1) too literal in its interpretation of scripture; (2) fails to recognize the spiritual nature of the kingdom as manifested in the church; (3) sets forth an earthly, political kingdom; (4) handicapped by its pessimistic view of the future. Also, he says it divides the plan of salvation, sets law against grace and Church against Kingdom, disparages the Church, and teaches restoration of Judaism.

It is tempting to take the time to answer each of these charges, but most of them are charges against Dispensationalism, and that of a radical sort, which this reviewer has no desire to defend. The case for postmillennialism is stoutly maintained as "the system taught in Scripture" (p. 374), and amillennialism is finally dismissed as "a comparatively mild departure from that system" because it fails "to do justice to the glorious future that God has in store for this Kingdom."

Unconvincing in its thesis, this book is still one of the fullest historical and Biblical treatments of the millennial question which has appeared in recent years.

Wayne E. Ward

**Barriers to Belief.** By Norman F. Langford. Layman's Theological Library. Philadelphia: The Westminster Press, 1958. 96 pages. \$1.00.

This book of 96 pages is a helpful addition to theological reading made available to laymen through the Layman's Theological Library. The author, a Presbyterian minister, Editor in Chief of Curriculum, Presbyterian Board of Christian Education, deals in a very straightforward manner with problems which have confronted men who are not highly trained theologically, but who have, none the less, definite theological interest, and who want to know the truth. His treatment is not exhaustive, but in dealing with his subjects—Barriers to Belief: Their Cause and Cure, How to Understand the Miracles, The Divinity of Jesus, The Kingdom of God, Heaven and Hell, Predestination, Does It Matter What We Believe at All?—he develops a pattern by which a person interested in finding the answers to the many problems which he faces in his Christian faith, can work out ultimate answers.

W. Peyton Thurman

**The Meaning of Christ.** By Robert Clyde Johnson. Philadelphia: The Westminster Press, 1958. 96 pages. \$1.00.

For a biblically based, accurate, understandable, easy to read statement of the nature of Christ, the nature of sin, and the meaning of the cross, this book is highly recommended. Chapters one, two, and three are especially good. The book combines scholarship and simplicity in a magnificent manner. Pastors ought to read it. They ought to secure copies for their laymen to read. Both pastor and people will be led to a clearer and deeper understanding of the man Jesus and the nature of the Christian life.

Findley B. Edge

**The Holy Spirit In Your Life.** By Andrew W. Blackwood, Jr. Grand Rapids: Baker Book House, 1957. 169 pages. \$2.50.

Andrew W. Blackwood, Jr. is pastor of the Presbyterian Church in West Palm Beach, Florida. In this book, each of the eleven chapters deals with the ministry of the Holy Spirit in the life of the individual and the Church. The author, without the use of technical theological terms, discusses the function of the Holy Spirit in relation to the Scriptures, the Church and the salvation and spiritual nurture of the individual. Its wealth of illustrative materials, its grasp of fundamentals and its clear expression of ideas enhances the value of the book both for the pastor and the lay reader.

Nolan P. Howington

**Faith and Knowledge.** By John Hick. Ithaca, New York: Cornell University Press, 1957. 221 pages. \$3.50.

The author is an English scholar who has recently joined the faculty at Cornell, and the book is the substance of a thesis accepted for the Doctor of Philosophy degree at the University of Oxford. This is a competent piece of work and a valuable contribution to the field of religious epistemology. Its special value lies in the fact that it takes cognizance of the criticism of the semanticists and analytical philosophers, and endeavours to elaborate the cognitive side of faith, dealing in the process with the differing views of faith in the thought of Pascal, William James, F. R. Tennant, Kant, D. M. Baillie and Cardinal Newman.

The major section of the work discusses in some detail the nature of faith as an awareness of God within a historical context. Religious knowledge is *sui generis* in regard to its object, but Hick contends that its mediated character is present in all knowledge. Our author holds that two key concepts for the understanding of faith are 'interpretation' and 'significance'. 'Significance' is the central aspect of consciousness and is measured by the practical effect of the situation concerned upon the knowing subject. 'Interpretation' is the subjective aspect of 'significance', and it ranges through three

levels from the natural through the human to the divine. As the consciousness moves up through these levels there is an increasing attempt to detect the significance of the whole. The Christian finds a certain pattern in events and bases his interpretation on this pattern. He cannot prove his interpretation by demonstrating the truth of his view of the world. But Dr. Hicks makes the point that this is a common characteristic of all interpretations, thereby recognizing the element of subjectivity in all our so-called objective judgments. 'Matters of fact' are never the objects of "infallible" knowledge—a view held almost universally nowadays.

It is interesting to note that our author emphasizes the eschatological verification of Christian assertions, picturing the road of life as one which must be walked in the belief that its meaning will be confirmed in the after life.

One interesting point made by Dr. Hick is the function of what he terms 'catalysts' among the mass of facts, whereby a meaningful pattern emerges from the mass. Thus Christ is the 'catalyst' of the Christian's faith, whereby the believer moves from faith in Christ to an interpretation of the whole structure of his experience from the point of view of Christ. This is the Augustinian viewpoint and essentially sound.

It is at the theological level that we find difficulty. Dr. Hick suggests that revelation is really a matter of discovery, like finding the pattern in a puzzle. God is already there waiting to be discovered. The whole of the last section savors of an outmoded liberalism in which Christ has the moral value of God and revelation is made synonymous with discovery. This is not to detract from the rest of the book which is a first rate contribution to its subject.

E. C. Rust

**Critique of Religion and Philosophy.** By W. Kaufmann. New York: Harper and Brothers, 1958. 325 pages. \$5.00.

This is a stimulating book to read, presented in an attractive style and systematized, without its systematic form turning it into a technical work. It offers philosophy in an apparently lighter vein, but its epigrams are penetrating and its wit covers a wealth of learning. Its author is Professor of Philosophy at Princeton University, and is a German scholar now settled in America. The volume passes in review almost every aspect of religion and philosophy. It includes pungent and informative comments on positivism, logical positivism and existentialism, a valuable discussion of Bultmann, demythologizing, and the significance of the symbolic in theology, and some interesting sections on truth in Christianity, Judaism and Zen Buddhism. The Christian thinker will be stimulated and sometimes annoyed, but this is a book to pick up and dip into. It is so full of a diversity of riches, that it is difficult to review. The treatment of "Liberal Protestantism and Truth," together with the suc-

ceeding section repays attention. The discussion of the relation of reason to belief and myth is wrong headed but provocative (pp. 216A). We thank Dr. Kaufmann for this philosophy 'in the lighter vein', but no so light after all!

E. C. Rust

**Man and Time: Papers from the Eranos Yearbooks.** Translated by R. Manheim and R. F. C. Hull. New York: Pantheon Books, 1951. xx, 414 pages. \$5.00.

This volume consists of a series of essays upon the unifying theme of man and time by a group of European scholars. Its contents are taken from the Eranos Yearbooks, notably that of 1951, and they include studies of time in the thought of the world's religions, in Christian understanding, in relation to art and in its philosophical implication. There is a valuable psychological study by C. G. Jung in synchronicity. The most interesting contributions are on time in physical science and in the biological realm, together with an invaluable essay on 'Primordial Time and Final Time' by the late G. van der Leuw. This is a book for specialists, and its broad sweep makes it valuable for any serious study of the significance of time in human existence, a central issue in much modern thought.

E. C. Rust

**Into the Same Image.** By Reginald E. O. White. Nashville: The Broadman Press, 1958. 207 pages. \$3.00.

The author is minister in the Grange Baptist Church, Birkenhead, England. His book is exactly what the sub-title indicates: Expository Studies of the Christian Ideal. God has a profound purpose in man, particularly in redeeming man. This redemption brings into being a new creation. This new creation has tremendous possibilities for spiritual growth. This growth should be "into the same image". Here is where we are weakest today, in the area of ethics, being transformed into God's image. These messages, while drawing upon sound scholarship and using accurate Biblical exegesis, are thus devotional and practical in nature. The material is organized under three headings: *The Purpose* (of God with man), four chapters; *The Process*, five chapters; *The Portrait*, five chapters. The closing chapter, *Evangelical Ethics*, gathers up the practical message of the book. Saturated with scripture, written in beautiful English, this book is ready to help believers grow in the spiritual life.

William W. Adams

**Segregation and the Bible.** By Everett Tilson. New York: Abingdon Press, 1958. 176 pages. \$2.50.

Does the Bible demand segregation? Or does it provide precedents which may constitute props for the support of the principle of segregation? What are the implications of biblical faith for the Christian approach to this issue of race relations? It is the author's

purpose to answer these questions. He is professor of biblical theology at Vanderbilt Divinity School and well qualified to tackle this problem. To answer the first question, he carefully examines key passages used by segregationists from the Old Testament such as "the curse of Ham." He finds no passages to support segregation on racial grounds. Nor does he see any basis for segregation in the New Testament or for the segregationist's criticism of the Supreme Court for its anti-segregation mandate.

In answer to the second question, Dr. Tilson fails to see the right of some segregationists to treat all biblical sanctions of the principle of separatism as precedents for the practice of racial segregation. The doctrine of limited brotherhood, the particularism of Jesus, and the examples of the apostles, rather than implying segregation actually encourage integration.

While Dr. Tilson does not see the Bible as a "manual for race relations," he does contend that the character and purpose of God, the dignity and responsibility of man, and the mission of the Church are bases for an approach to racial segregation. He concludes that Jesus proclaimed "a supra-cultural gospel for a supra-cultural church." The book makes a real contribution in that it deals with the fundamentally biblical grounds for race relations. We have had many sociological treatments of the problem but few theological approaches.

H. H. Barnette

**Stride Toward Freedom: The Montgomery Story.** By Martin Luther King, Jr. New York: Harper and Brothers, 1958. 266 pages. \$2.95.

No one can read "the Montgomery Story" without being deeply moved in his soul. It is more than just a story of the heroic struggle of a people for justice. It is a book in Christian social ethics which has as its motive agape-love and non-violence as its method. Dr. King freely admits that he employed the techniques of non-violence or passive resistance, or non-cooperation, as derived from Gandhi. Thoreau's essay on *Civil Disobedience* also made a profound impression upon him. This approach may well become the pattern of other efforts of the Negro in the South and the North to achieve first-class citizenship.

H. H. Barnette

**Race and Ethnic Relations.** By Brewton Berry. (Second edition of *Race Relations*) Boston: Houghton Mifflin Company, 1958. 541 pages. \$6.50.

This is a revised edition of the popular volume of 1951 entitled *Race Relations*. The author brings the material up-to-date and gives it the title *Race and Ethnic Relations*. His purpose is not to

espouse a program of action or to suggest solutions for racial issues, but to stimulate objective thinking with the view to arriving at the facts before forming conclusions. The study includes racial tensions in other countries; however, the author gives extended treatment to Negro-white relations in America. Contemporaneous, scholarly, profusely illustrated, and comprehensive, this volume will continue to be used with profit by students in colleges and universities.

H. H. Barnette

**Communism and the Theologians: Study of Encounter.** By Charles G. West. Philadelphia: Westminster Press, 1958. 387 pages. \$6.00.

This volume is a solid study of the response of great living theologians to Communism. Its purpose is to describe "the living response of Christians to the living force of Communism in the present-day world as it is illuminated by the theologies which have had most to do with this response." Assistant Director of the Ecumenical Institute and lecturer in the Graduate School of Ecumenical Studies of the World Council of Churches at Bossey, Switzerland, Dr. West achieves his purpose by critically evaluating the response of Emil Bruner, Joseph Hromadka, Paul Tillich, Reinhold Niebuhr, Karl Barth, Helmut Gollwitzer and others to Communist ideology and practice. In the first six chapters, the author shows to what extent each of these theologians has personally confronted Communism and weighs his effectiveness in meeting its challenge. A final chapter devoted to a constructive response for those Christians both inside and outside the Communist camp.

West presents a positive approach of Christianity to Communism. Too long we have tried to solve the problem by mere verbal exhortation and condemnation. The author endeavors to steer us away from a defensive attitude to a positive one which paves the way for a realistic approach to Communism. Students of the problem will find this book to be invaluable in the construction of a theological basis for meeting the threat of Communism.

H. H. Barnette

**The Way of the Cross in Human Relations.** By Guy P. Hershberger. Scottsdale: Pennsylvania: Herald Press, 1958. 411 pages. \$5.50.

The author's thesis is that the cross is central in human relations. He tends to identify the cross with nonresistance and consistently holds to this focus throughout the book. Professor of history and sociology at Goshen College, Hershberger discusses the principle of nonresistance in the New Testament, and then shows how it has been compromised in the Medieval Church, the thought of the Reformers, the Social Gospel Movement, and the Christian Action group.

The-way-of-the-cross Christian lives under the lordship of Christ in every area of his existence. No one can read this book without searching his own heart and feeling the need for a deeper dedication to his Lord. It is written in a clear and cogent style and will take its place as one of the best approaches of its kind in the field of Christian ethics.

H. H. Barnette

**In But Not of the World.** By Robert W. Spike. New York: Association Press, 1957. 110 pages. \$2.00.

Christians are aware that they should be "in but not of the world." But as the author states, "it is one thing to note this tension, and quite another to live the life of the church in such tension." There are many evidences that the real "Lord of the Church" is the mores of the community, the social standards of modern society. In this volume the writer explores the doctrine of the church in both its theological and practical aspects. He discusses such topics as, "The Authority of the Word and the Church Program," and "the Kingdom of God and How the Church Lives in It." His analysis is keen and sometimes cutting. The book is highly recommended.

Findley B. Edge

**Rembrandt and the Gospel.** By W. A. Visser 't Hooft. Philadelphia: Westminster Press, 1958. 193 pages. \$4.50.

This book by the well known Dutch theologian and ecumenical leader is a useful contribution to a field that is becoming increasingly significant—the relation of the Christian faith to culture, and to the fine arts, in particular. The author studies Rembrandt who showed a major preoccupation with biblical themes, and investigates the effect upon his painting of the major life crisis occasioned by his wife's death and other attendant events. The earlier Rembrandt had painted biblical themes because of their romantic and dramatic interest. The later Rembrandt manifests a new dimension of depth. Dr. 't Hooft contrasts the artists' method with the typically baroque Catholic approach of the time which portrayed the presence of God by glorified exaggerations. Rembrandt, impregnated with the Gospel, approached this issue by the way of the Servant, and portrayed the divine presence through suffering and humility "... it is rather with great reticence than with grand, pathetic gestures, rather through suffering than through glory, rather in quietude than in movement, that we shall penetrate to the divine mystery" (p. 115). The book is supplied with many fine illustrations of Rembrandt's work and repays careful reading.

E. C. Rust

## IV. Practical Studies

**The Westminster Pulpit.** By G. Campbell Morgan. Westwood, New Jersey: Fleming H. Revell Company, 1954-55. 10 Vols. \$4.00 per volume.

These volumes add another star to the crown of G. Campbell Morgan as an author. There are approximately 300 sermons included in these volumes. As was true of most of Morgan's works, the sermons included in *The Westminster Pulpit*, were prepared to be spoken and most of these sermons were first used by Morgan in his most notable pastorate at Westminster Chapel, London.

Morgan's sermons and expositions are the result of a thorough study of the Bible. His method of study was to read a book of the Bible an average of forty or fifty times before making an outline of it or before he looked at a commentary. These sermons demonstrate that Morgan had a comprehensive understanding of the whole Bible as well as the particular passage under consideration. His continuous expositions were more like Bible lectures, and in them his ability as a Bible teacher is clearly seen. *The Westminster Pulpit* presents his sermons which are more sermonic in form than the continuous expositions.

Most of these sermons were developed around the ideas of the text. Sometimes the theme or subject of the sermon would determine the development of the sermon. Morgan usually explains the meaning of the text or context in the introductions of his sermons. Most of the time he gives a summary of the main division of the sermon in the introduction.

The style of these sermons is not always clear. Though some of his sermons are clear; others take intense study in order to follow his line of thought. None of his sermons can be read at a passing glance. The introductions and conclusions of these sermons are unusually long compared to present day sermons. There is a scarcity of illustrations in Morgan's sermons and the majority of those used are taken from the Bible. The applications made in the sermons are usually general. He was content to set forth the broad applications of the truths presented. However, Morgan's application of the truths presented was more pointed in his formal sermons than in his expositions. His imagination adds glitter and freshness to the Biblical materials presented. These sermons discuss a variety of subjects, but a greater number of them deal with some theological truth.

In a day when there is a drought of expository preaching, these sermons come as a refreshing shower. The quality of Biblical interpretation found in them makes them a valuable commentary on many portions of the scripture. Likewise, the forms of these sermons are examples of the best art of exposition. Morgan's ability in the analysis of texts and the development of ideas makes a permanent contribution to the homiletical art. These sermons demonstrate that the Bible contains an inexhaustible source of ideas for preaching,



and that good Biblical exposition does not deal exclusively with the past, but brings out truths which apply in every age. These volumes contain materials which are fertile in homiletical insights and invaluable to the expository preacher.

Hudson Baggett

**Notable Sermons From Protestant Pulpits.** Edited by Charles L. Wallis. New York: Abingdon Press, 1958. 206 pages. \$2.95.

These twenty-four sermons are arranged under six general topics: "Christian Growth and Nurture," "The Church and Churchmanship," "Evangelism and World Outreach," "Brotherhood," "Advent and Christmas," "Lent and Easter." Each sermon is the work of an outstanding Protestant minister. All together they indicate the range, variety and vitality of modern preaching. Collections of sermons are fairly common in our time. Some of them add little to our growing sermonic literature. This edition, however, contains not only some excellent sermons but it demonstrates the articulation of God's Word in the Protestant pulpit today.

Nolan P. Howington

**The Meaning of Persons.** By Paul Tournier. New York: Harper and Brothers, 1957. 238 pages. \$3.75.

Dr. Tournier's ambition is to be himself in his writing. In this he has succeeded. His professional experiences and religious reflections speak from the pages as an intimate dialogue with his self.

The author is a Swiss psychiatrist who conceives of his vocation as medical psychological and spiritual. This volume is a plea for deeper understanding of the person which is the deep, unconscious self that lies under the personage, which is the mask by which men meet the world. The writer goes beyond Jung in his definition of personality. To Dr. Tournier, a person becomes a person only when he is willing to see himself as a spiritual man. To be fully personal is to surrender one's self to the living God revealed in Jesus Christ. This is the author's conclusion based upon personal experience and medical practice.

Samuel Southard

**Reaching People From The Pulpit.** By Dwight E. Stevenson and Charles Diehl. New York: Harper & Brothers, 1958. X plus 172 pages. \$3.00.

A professor of speech and a professor of preaching working together have prepared this basic book on sermon delivery. The volume "covers all the basic skills of oral speech from breathing to the mastery of notes at the creative moment of delivery." The eleven chapters deal with such subjects as "The Sound of Your Sermon," "Foundations of Effective Voice," "What Are You Saying Emotionally?," "The Creative Moment of Delivery," "A Self-Help Program for Individuals," and other equally important matters of

sermon delivery. In addition, the book includes rating sheets that guide the individual in a study of his speech. All this envisions the use of a tape recorder—a humbling experience for any preacher! A careful use of this book would help any minister and is a needed discipline for many!

Nolan P. Howington

**Riverside Sermons.** By Harry Emerson Fosdick. Selected by Charles L. Wallis. New York: Harper & Brothers, 1958. XIV plus 362 pages. \$3.95.

This omnibus edition contains forty significant sermons by Fosdick, preached over a half century. This book was issued in honor of Fosdick's eightieth birthday. "The basis of selection was largely one of timelessness; sermons that endure should have relevance and value beyond their date of delivery." These messages, delivered at Riverside Church or over the "National Vespers" are good examples of the "life-situation" preaching for which Fosdick was famous.

Nolan P. Howington

**The Protestant Ministry.** By Daniel Jenkins. Doubleday and Company, Inc. Garden City, New York, 1958. 194 pages. \$3.00.

Daniel Jenkins, a Congregational minister in London who teaches one semester each year at the University of Chicago, has made another valuable contribution to the growing literature on the work of the minister. This book is a publication of a series of lectures given at Austin Presbyterian Theological Seminary in 1957 along with three chapters which constituted the central section of his earlier book *The Gift of the Ministry*, included here with very slight revision.

The first three chapters of this present volume focus on the ecumenical aspects of the concept of the ministry, a thorny problem in most ecumenical conversations. Jenkins sees the ministers as the servants of the churches, but also as prophetic servants of God responsible for keeping the "churches on the move." Every pastor ought to read a book of this nature at least once a year to help reexamine his own motives and methods.

Allen W. Graves

**Paul and Jesus.** By Herman Ridderbos. Tr. by David H. Freeman. Philadelphia: The Presbyterian and Reformed Publishing Company, 1958. VIII plus 155 pages. \$3.50.

Herman Ridderbos has been professor of New Testament studies in the Theological Seminary at Kampen, the Netherlands, since 1943. In this small book, the author seeks to understand the preaching of Paul within the framework of the history of revelation. He effectively criticizes the critics who distinguish between the Christ of the Gospels and the Christ of Paul's epistles. The chapter headings indicate lively issues discussed by this scholarly writer: "The Prob-

lem of Paul and Jesus in the New Criticism," "Jesus' Self-Revelation and The Christian Kerygma," "The Sources of Paul's Preaching," "The General Character of Paul's Preaching of Christ," and "Paul, the Early Christian Church, and Jesus."

Nolan P. Howington

**C. H. Spurgeon's Sermons for Special Occasions.** Selected and edited by Charles T. Cook. Grand Rapids: Zondervan Publishing House, 1958. 256 pages. \$2.95.

Charles Haddon Spurgeon, according to his contemporary, John Henry Jowett, "is not eclipsed when set in the radiant succession of Calvin, Luther and Paul." While this may seem an extravagant statement, it remains true that Spurgeon's evangelistic zeal, Biblical insight, unquestioned faith, and simple style made him one of the notable preachers in the history of Christianity. This book of sermons, designed for special days and occasions, indicate Spurgeon's homiletical ability and his relevance for our time. The volume includes messages for the New Year, Good Friday, Mother's Day, Labor Day, Thanksgiving, Christmas and other occasions.

Nolan P. Howington

**Dangerous Fathers, Problem Mothers and Terrible Teens.** By Carlyle Marney. New York: Abingdon Press, 1958. 128 pages. \$2.00.

The weekly television series of the author while he was a pastor in Austin, Texas, provided the original occasion for the chapters in this book. The fifteen-minute addresses are excellent examples of one way in which pastors may teach Christian family living through radio and television media. Because this reviewer has been in a television studio with the author, he can testify to the effective communication of this unique pastor with a wide audience. Although no one can speak exactly as the author does, pastors who read this book will be stimulated to attempt similar personal discussions with people through this new avenue of mass communication.

Samuel Southard

**Where Are The Converts?** By Sidney W. Powell. Nashville: Broadman Press, 1958. 165 pages. \$3.00.

Dr. Sidney W. Powell has written quite interestingly and helpfully in the field of evangelism. The title of this book, *Where Are The Converts?*, raises one of the urgent questions facing the church. Many who seek membership in churches soon drift away; many who confess faith in Christ never really become disciples or a part of his church.

Dr. Powell discusses this problem and seeks to offer suggestions which will help in its solution. The primary value of this book is that it confronts us with a problem which we can no longer escape.

V. L. Stanfield

**The Pastor In Profile.** By Adolph Bedsole. Grand Rapids: Baker Book House, 1958. 165 pages. \$2.95.

Every pastor and his wife should read this book. Some will object to *The Pastor In Profile*, since it lays bare more areas of the pastor's life and ministry that need attention than some of us are willing to face. Pastors with nerve and strong purposes should see themselves as this book portrays them.

William W. Adams

**Religion as Creative Insecurity.** By Peter A. Bertocci. New York: Association Press, 1958. 138 pages. \$2.50.

The theme of this book is that Christian character develops as men are willing to become creative in spite of insecurity and frustration. Those who pursue creative love must fulfill the need to love and reject the illusory security of those who demand perpetual love for themselves. Creative love contains such qualities as dependability, responsibility and forgiveness. At times, the willingness to let others be creative in their own way leads to worthwhile suffering both for God and men.

This volume is a simply written, straightforward presentation of the theological and psychological truth that growth demands both acceptance and frustration. The philosophical context of the author is personalistic theism.

Samuel Southard

**Handbook of Church Management.** By William H. Leach. Prentice-Hall, Inc., 1958. 504 pages. \$6.00.

In the twenty-seven chapters of this rather comprehensive volume Dr. Leach, long-time editor of *Church Management* magazine, has gathered helpful materials and suggestions regarding many aspects of church administration. The book is primarily "a how to" volume with suggestions that have been gleaned from materials used in *Church Management* magazine and in his own consultations with churches that he has visited through the years. It is sometimes disappointing in not covering comprehensively a given subject. It will often deal with only a specialized aspect of a given topic of considerable concern to church leadership. Nevertheless, it is an extremely useful volume that ought to be read by both pastors and other church leaders. It would be appropriate for this book to be made available through the church library to serve the various committees and organizations within the church family. For example, the chapter on "The Church As a Corporation" will be of interest to the trustees. The chapter on "A Church With a Multiple Ministry" to the various members of the paid church staff, and the chapter on "The Care of the Church Building" will be of interest to the Buildings and Grounds Committee and custodial staff. Reading this book should stimulate pastors and other church leaders to new ways of dealing with many old problems and with many new opportunities that present themselves daily in the work of the church.

Allen Graves

**The Dynamics of Christian Education.** By Iris V. Cully. Westminster Press. Philadelphia, Pennsylvania, 1958. 205 pages. \$3.75.

The thrust of Dr. Cully's book is to interpret the contemporary understandings of the nature of the Gospel and the Church for those who shape the curricula and determine the teaching methods of religious education for children in the church. She concludes that "the dynamic Biblical theology being enunciated today, the present understanding of the nature and needs of persons, and the newer explorations into the subject of communication" requires somewhat different teaching methods. She proposes the use of such life-centered methods as "participation, recognition, and communication" but is disappointing in the specific proposals as to how these theological concepts may be effectively communicated. She gives a healthy emphasis to the need of children to hear the proclamation of the Gospel in its fulness in the church which she considers "the envioning centers for Christian nurture." She pin-points some of the weaknesses of contemporary curricula that substitute nature materials for the Gospel of redemption with its story of the Cross and the Resurrection. She rightly insists that "God's redemptive action precedes deeds of Christian love and yields the power to do such deeds." Two serious weaknesses of the book are the omission of a consideration of the contribution the home should make in Christian education and of the implication of her conclusions for the curriculum of Adult Christian education.

Allen W. Graves

**The Christian Teacher.** By Perry D. LeFevre. New York: Abingdon Press, 1958. 176 pages. \$2.75.

The author of this volume deals with a fundamental problem for the teacher in higher education. "How is this general Christian vocation to be channeled or expressed in the particular vocation of the teacher? To be a Christian teacher is not simply to be a good teacher. It is not simply to be a teacher and a Christian. It is rather to express one's Christian vocation in one's teaching" (p. 22). How, specifically, is this to be done? The Christian teacher's "ultimate concern" about reality, about man, about the meaning of life "will be reflected in and interpenetrate all his professional activities" (p. 27). "Wherever in a given subject matter the student can be made aware of how man is to understand himself, nature, history, culture, or truth, this effort should be made, since understanding in all of these areas may radically affect the way in which both the teacher and his students address the questions of ultimate trust, concern, or commitment" (p. 39).

The implications of this thesis are explored as to their meaning for those who teach in the humanities, the social sciences, and the natural sciences. This book could well serve as the basis for a series of very helpful faculty discussions in Christian Colleges.

Findley B. Edge

## BOOKS RECEIVED

**The Lands Between.** By John S. Badeau. New York: Friendship Press, 1958. 138 pages. \$2.95.

**The Letter to the Hebrews.** By William Barclay, Editor. Philadelphia: Westminster Press, 1958. 231 pages. \$2.50.

**The Riddle of Life.** By J. H. Bavinck. Grand Rapids: William B. Eerdmans Publishing Company, 1958. 128 pages. \$2.00.

**Recent Developments in Roman Catholic Thought.** By G. C. Berkouwer. Grand Rapids: William B. Eerdmans Publishing Company, 1958. 81 pages. \$1.50.

**Light From the Greek New Testament.** By Boyce W. Blackwelder. Anderson, Indiana: The Warner Press, 1958. 159 pages. \$2.95.

**He is Lord of All.** By Eugene Carson Blake. Philadelphia: Westminster Press, 1958. 61 pages. \$1.00.

**Enduring Salvation and Other Sermons.** By Paul V. Bomar. Edited by G. W. Greene. New York: Pageant Press, Inc., 1958. 169 pages. \$3.00.

**Social Work in the American Tradition.** By Nathan Edward Cohen. New York: Henry Holt and Company (Thy Dryden Press), 1958. 404 pages. \$4.75.

**Expository Studies on the Life of Christ.** By C. E. Colton. Grand Rapids: Zondervan Publishing House, 1957. 116 pages. \$2.00.

**Immortality of the Soul or Resurrection of the Dead?** By Oscar Cullman. New York: The Macmillan Company, 1958. 60 pages. \$1.25.

**Songs for Early Childhood.** By W. Lawrence Curry, Editor. Philadelphia: Westminster Press, 1958. 127 pages. \$1.75.

**The Romance of Redemption.** By M. R. Dehaan. Grand Rapids: Zondervan Publishing House, 1958. 183 pages. \$2.50.

**Great Phrases of the Christian Language.** By Truman Douglass and others. Philadelphia: The United Church Press (The Christian Education Press), 1958. 121 pages. \$2.00.

**Life's Intimate Friendships.** By Lauriston J. DuBois. Anderson, Indiana: The Warner Press, 1958. 95 pages. \$1.00.

**Picture-Story Life of Christ.** By Elsie E. Egermeier. Revised Edition. Anderson, Indiana: 1958. 288 pages. \$2.95.

**Faith in Action.** By Theodore H. Epp. Grand Rapids: Zondervan Publishing House, 1958. 183 pages. \$2.95.

**Cooperative Evangelism.** By Robert Ferm. Grand Rapids: Zondervan Publishing House, 1958. 99 pages. 75¢.

**Simple Sermons on Simple Themes.** A reprint of GOD BLESS AMERICA. By W. Herschel Ford. Grand Rapids: Zondervan Publishing House, 1957. 118 pages. \$2.00.

**New Voices, Old Worlds.** By Paul Geren. New York: Friendship Press, 1958. 166 pages. \$2.95.

**Stories Jesus Told.** By Ruth S. Gray. Anderson, Indiana: The Warner Press, 1958. \$1.95.

**I Believe In God.** By Costen J. Harrell. Nashville: Abingdon Press, 1958. 64 pages. \$1.25.

**The Shadows They Cast.** By Janette T. Harrington. New York: Friendship Press, 1958. 161 pages. \$2.95.

**Entered Into Rest.** A reprint of **BLOOD, BREAD AND FIRE.** By Vance Havner. Grand Rapids: Zondervan Publishing House, 1958. 119 pages. \$2.00.

**Faith's Glorious Achievement.** By Eric W. Hayden. London: Marshall Morgan & Scott, Ltd., 1958. 43 pages. 3/-net.

**Four Existentialist Theologians.** By Will Herberg, Editor. Garden City, New York: Doubleday & Company, 1958. 346 pages. \$4.00.

**Tino and The Typhoon.** By Alice Geer Kelsey. New York: Longmans, Green and Co., Inc., 1958. 151 pages. \$2.75.

**The Man Who Would Preach.** By Robert E. Keighton. Nashville: Abingdon Press, 1956. 128 pages. \$2.00.

**The Yearbook of American Churches, 1959.** By Benson Y. Landis, Editor. New York: National Council of Churches, 1958. 334 pages. \$5.00.

**Bought by the Blood.** By Robert G. Lee. Grand Rapids: Zondervan Publishing House, 1958. 184 pages. \$2.95.

**Tears of the Bible.** By Louis Paul Lehman. Grand Rapids: Zondervan Publishing House, 1958. 93 pages. \$1.50.

**The Logic of Tragedy.** By Angel Martinez. Grand Rapids: Zondervan Publishing House, 1958. 121 pages. \$2.00.

**Bunyan's Pilgrim's Progress for Devotional Reading.** By Clara E. Murray. Grand Rapids: Baker Book House, 1958. 119 pages. \$1.50.

**Christianity and You.** By Stephen F. Olford. Grand Rapids: William B. Eerdmans Publishing Company, 1958. 123 pages. \$2.00.

**Abraham to the Middle-East Crisis.** By G. Frederick Owen. Grand Rapids: William B. Eerdmans Publishing Company, 1957. 429 pages. \$5.95.

**The Pageant of South American History.** By Anne Merriman Peck. New York: Longmans, Green and Co., Inc., 1958. 409 pages. \$6.00.

**Speaking in Public.** By Arthur Stevens Phelps. Grand Rapids: Baker Book House, 1958. 167 pages. \$3.50.

**Translators and Translations.** By Harold L. Phillips. Anderson, Indiana: The Warner Press, 1958. 104 pages. \$2.00.

**The Unity of Mankind.** By Chester Warren Quimby. Anderson, Indiana: The Warner Press, 1958. 176 pages. \$3.50.

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